The Compleat Scholler;

OR,

A Relation of the Life, and Latter-End especially, of

CALEB VERNON;

Who dyed in the *LORD* on the 29th. of the ninth month, 1665. Aged twelve years and six months.

Commending to Youth the most Excellent Knowledge of *CHRIST JESUS* the Lord.

Alice Dodington

The Third Impression, With addition of another Memorial from the Countrey on *Caleb*; and Elegies upon the late Worthily Honoured Mr. *J. W. N. S.* & *K. D.* None of them being in the two former Impressions.

Psal. 34. 11. *Come ye Children, hearken to me, I will teach you the fear of the Lord.*

Phil. 3. 8. *Yea doubtless, and I account all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord.*

Psal. 8. 2. *Out of the mouth of Babes and Sucklings hast thou ordained strength, because of thine Enemies, that thou mayst still the Enemy and the Avenger.*

London, Printed for *J. W.* & *W. S.* MDCLXVI.

Alice Dodington

Penelope Dodington
her Book
June the 3 1677
given her by

The PREFACE to Parents of Children.

Tender Parents,

After the death of my late dear and precious little one, I looked into what he had left, and found a little Legacy (through Grace from God) for you and yours, left by him (besides what was lost through the too great carelesness of such as were about him in his sickness) but these reliques at last were faithfully set down for you and yours in writing from his mouth, which being of value in my conscience (and those I converse with, who were Witnesses thereof) I durst not detain (whoever are so full as to despise them) hoping the distribution hereof will be to the refreshment of every hungry soul.

I intended at first to have sent them with an Epistle directed to your Children themselves, and to his School-fellows especially (who commend his harmless conversation amongst them before his effectul calling of GOD in CHRIST JESUS, had so over-laid through Grace all those endowments they saw lovely in him,

begetting deep abaſements for School-ſlightineſs amongſt the moſt ſober ſort, to his becoming wholly (as it were) another new creature ſince their acquaintance with him:) But upon more ſerious conſideration of the truſt committed to me, knowing I muſt be accountable; I have for my own ſecurity and clearing (as Paul, *Acts* 20. 26, 27,) *thought it meet to commend it to your managing and improvement faithfully towards their eternal good eſtate, praying you to diſcharge your truſt herein, on the behalf of your little ones, and ſee that none of them play it away (by means of your ſlightineſs) leſt you weep with them at the laſt, knowing that you alſo muſt give an account of this and them to God, as committed to your charge: And I beſeech you beware, that herein neither love to this World (nor any thing in this world, either the riches, or honour, or wiſdom, &c. thereof) nor any weakneſs in the enſuing Treatiſe (either in the eſteem of that wiſdom in You, or real ſhortneſs in the Publiſher thereof) may make you afraid your Children ſhould follow God ſo fully after the example herein, leſt it come againſt you, as the Lord hath ſaid, the* Queen *of the South and men of* Nineveh *ſhall, againſt ſome too like this Generation.*

How far it may concern your ſelves to become as little Children (in the ſence of 1 Cor. 14. 20. *and* Mat. 18. 3.) *like the little ſubject of this Diſcourſe, I leave to your Conſciences who ſhall vouch-*

vouchsafe to reade it over humbly, and weigh it uprightly in the wisdom which is from above; but sure I am, such bowels of mercy to your poor Children, as beget most sollicitude for the soules of them which remain from the Pestilence, before the woful day come, will prove most profitable, when all earthly promotions will stand them in no stead, but may be bewailed to have hurt the possessors of them: Beware therefore lest your want of wisdom herein expose your tender vessels, newly launched into the sea of this sinfull world, and richly laden with variety of Natures endowments, to miserriage in their great Voyage Heaven-ward, for want of your skilful steerage of them amongst those Rocks and Sands, on which so many have suffered shipwrack to their utter undoing, through their over-bold adventure thereby, against such fair warnings, as Prov. 4. 14, 15. Luke 8. 14. 1 Joh. 2. 15, 16. Isa. 5. 12. *I will therefore only set up a Sea-mark to warn you of four or five (least seen through self-love) on which multitudes have early been split and bulged, fulfilling the Word of the Lord,* 1 *Tim.* 6. 9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Towards which those Parents prove unhappy Pilots, who are,

1. *Inordinately fond of Children in minority.*
2. *Vainly inconsiderate in the Schooling of them.*

3. *Unconscionably worldly in disposing them to outward Callings.*

4. *Earthly-minded or ambitious in bestowing them in marriages.*

5. *Negligent in Family-duty, or of ill conversation in the use thereof, to the stumbling their Children by bad example.*

Indeed most of these have been the sin and shame of Professing-Parents, and the spoil of their poor Childrens souls; and my hope of good times lies much in the expectation of a Spirit of Holiness upon Children, to give them escape from the sin of their Fathers, few of whom I fear will live to inherit the good they look for, through such spil this world hath made in their spirit, as declares too plainly, they have supposed, as 1 Tim. 6. 5. *that* Gain is Godliness, *what-ever they say or profess to the contrary; And the most reformed Fathers will humbly accept it as a great favour from the Lord (after such provocation) if they finde Grace in return to the prayer,* Psalm 90. 16. *unto the fulfilling,* Psalm 45. 16. Instead of thy Fathers shall be thy Children, *&c. O therefore that Children may enter into more peculiar obligation to Christ as* The Lord, *with heartiest Hosanna's in the highest, in sence of being* redeemed (*in this evil day*) *as the Scriptures speak,* from the vain conversation received by tradition from their Parents, 1 *Peter* 1. 18. *and follow Christ* soveraignly, Revel. 1. 4.

Learn-

Learning of him, in all their ſubjection to Parents, the holy limits laid down, Epheſ. 6. 1. *that they* obey *always only* in the Lord; *that is, as they command according to Chriſt, whom all are to hear in the higheſt,* Mat. 17. 5. *as they would walk well-pleaſing to God; for I fear many Parents who make great profeſſion, are grown very vain, firſt, towards Children in minority, ſo fondly affecting them to their hurt, as if* (with all their Baubles) *they were made to be but Apes and Baubles to Childiſh Parents for their preſent pleaſure, inſtead of diſcharging faithfully their great truſt for their immortal ſouls in their minority, by wiſely nurturing them in the fear of the Lord, timely enclining their tender years towards God, as they would not make themſelves ſport ſo long and ſo far, with the firſt fruits of their Childrens folly in the witty office of ſtubborn natures wilfulneſs and ſinful ſpeech, as* (*by delight therein*) *to expoſe the Child to ſuch ſelf-willedneſs, that at laſt* (through the Parents fondneſs) *they cannot endure the Child ſhould undergo a moments ſmart* (*though never ſo neceſſary*) *to preſerve either body or ſpirit from ſickneſs or ſin.*

For hence the diſcerning Child perhaps *is fitted* (through Satan) *more early for ſuch Companions abroad, as were* MEETING-MOCKERS, *and ſmarted together at* Bethel *of old, under the great Fathers diſpleaſure, for want of timely diſcharge of earthly Parents duty*

towards restraining them, 2 Kings 2. 23, 24.

Yea, though they may be restrained from this (through their Parents profession) yet other inordinate affection in neglect of the Lord doth often fulfil the threatning, Ezekiel 24. 25. (*against Professors fondness*) *in the lives of their little ones. Let not tender Parents therefore look lightly over such Scriptures as these*, Prov. 22. 6, 15. and *chap.* 29. 15, 19. *and ch.* 23. 13, 14. Eph. 6. 4.

But if Children be wisely steered by tender Parents through this danger in minority, and grow up soberly by degrees under their care, and now fit for School; how vainly inconsiderate Parents become what they learn there, or by whom they are taught, that word, Luke 16. 8. *in this may be for a Lamentation: How do the Children of this world grow stricter in their care, lest their Children at Schools should unawares learn the excellent knowledge of Christ, than Professors are, lest their Children at School should learn the vileness of this world!*

O the heart-grieving complaint of this Scholler (on his sick-bed) over School-pastimes, choaking for a season his first serious convictions, wherein yet he was not long, nor at large, nor an associate ever with any deboist, but with the most sober youths.

And what tender sense had he before his sickness of the Name of God blasphemed, in the continued upholding and preferring of Heathen Au-

thors

hors (by Christian Schoolmasters) wherein Heaven and Hell are turned into fictions, to the hazarding Professors Children to settled Atheism, or unsetlet profession of Christ, the Eternal Judgment and Glory to come; but how did the soul of this little one (in need of favour, and dread of wrath, in hopes towards Heaven and fear of Hell) tremble thereat? I desire to remember, with self-abasement, and exceeding joy for the Angel of the Covenant, who met with him, saying, This is the Way, walk in it.

But how (alas) are our Daughters als brought up by professing-Parents, as if they would have them attain the cursed commendation of Herodias *Daughter,* Mat. 14 6. *rather than in the education and adorning,* Psalm 45.13,14. *become truly lovely to Christ,* ver. 10. *How many, O how many, like* Micha's *Mother,* Judges 17.4. *are at greatest cost for snares to their Childrens souls! How did the pride of our new-blown Gentry (under great profession) bud and blossom in the vanities foregoing, before their fall, as before Israels,* Ezekiel 7. 10. *and it were to be wished that abused fulness were not lusted after again by any already under smart for it, unsensible of their sin.*

But if Children die in the midst of these delights (or the Plague take them in paths so contrary to the expectation of the Lord, Isaiah 22. 13, 14.) *then how few Parents (thus preparing*

them

them for ſpoil before) ſpeak a word of their ſinging, dancing, ſtately tripping, mantling and mincing attainments, or any of that vain tribe of their trinkets and trumperies, recounted by the Spirit more particularly, Iſaiah 3. 16, 18, 19, 20, 21, 22, 23. *about the moſt modiſh uſes whereof perhaps yet they ſpent more circumſpection, and anger at their Childrens dulneſs, than about their ſin and ſoul-neglects to the laſt; When conſcience alſo upbraiding the viſited Children in the words of* Rom. 6. 21. What profit had you then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death: *Then perhaps they too late begin to teach the Child untimely to take up ſome words of God, or Chriſt, or Heaven, or Faith, or Repentance (little thought of before) and to apply a promiſe out of the path, to uphold them in hopes of reſt from Him whom they rejected for rule, whilſt they could enjoy their vanity, and flatter themſelves in the Childs good eſtate (though never ſo doubtful) eſpecially having the approbation of any eaſie Prophet they have ſet up for themſelves, as* Ezekiel. 44. 8. *in the caſe.*

But why? Parents, why? is not that Learning on which only you dare lay ſtreſs in Plagues and in Death (which is ſo certain to you and your Children, yet in a time ſo uncertain both to you and them) preferred in life, as the great Leſſon commended and commanded by the Maſter.

Mat.

Mat. 6. 33. chapter 11. 29. *who must judge us at the last day, according to what he hath taught us, and we may not so easily trifle away,* John 12. 48. *Be considerate then Parents in your Childrens Schooling, lest the door should be shut, and they, as the foolish Virgins (when they can be vain no longer) are willing to learn what may be hid from their eyes.*

But if Shipwrack be not in this danger neither, a Rock is in sight, and Sands about it, that split or suck up many a stately Vessel that saileth too nigh, and that is called a CALLING *(though the* High Calling of God in Christ Jesus, *the Scripture more calls so, is seldom so called now by Professors) and in this how unconscionable are Parents in the dispose of their Children to their undoing! for, how little are they bounded by such Commands and Counsel in the case!* as Titus 3. 14. 1 Corinthians 7. 24. *How few Children therefore abide with God in their outward Calling, and how many with the World, the Flesh, and the Devil, either in the dishonest nature thereof, or sinful entrance thereinto, vile customs therein, or to effect their freedom (so called, though the very servants of corruption!) therefore, which yet if never so honest in all, should be minded to the neglecting the Invitation of the Gospel to Christ becomes as pernicious as open prophaneness; wherefore he complains of souls so swallowed up in the most lawful outward Callings, as the Epidemical*

means

means of perdition, Luke 24.18. Matthew 22. 5.

How many poor Children herein are, instead of being (*as* Samuel) *lent to the Lord, sold to the world by their Parents as long as they live, deferring soul-concernments till death, when they lament too late they had not such a Mother as* Samuel *and* Timothy *had in their youth, and mourn at the last, as* Eccl. 12. 1. *wishing in the day of wrath* (*when riches profit not*) *that their Parents had less indulged their bodies for a moment, and more their immortal souls.*

Yet Fourthly; *If this be escaped, the earthly Mind and ambition of Parents in marriage adds a multiplying Cypher; as after* Ahabs *sin, so obnoxious before,* 1 Kings 16. 31. *and a* Sydonian *with silver, is now far more esteemed than a daughter of* Sion *without it, or with little less; as if the half Language of* Ashdod *already, were intended to be perfected, rather than our posterities more compleatness in Christ. O shameful Professors! How unlike* Rebecca *are you herein,* Genesis 27.46. *Surely* Smithfield *would better become such your Marriage-Markets, than a Congregation of Christ: How few hereby find a Wife, as* Solomon *speaketh,* Proverbs 18.22. (*that is, to the end God instituted them*) *but seeking money* (*as a* HELP-MEET *to them*) *get a Woman with the World, and the Devil with her unawares* (*as* Eve, *when the mouth of the Deceiver*) *to a bitter day; perhaps a* Saphira,

help-

helping (by hypocriſie) to ſave their earthly Eſtates, and loſe their Souls. Herein Parents add to their prayer for Childrens Converſion, their pains to effect their Perdition; as one that prayeth a fire may go out, adding fuel thereto, ſo are theſe proviſions for Luſt under prayer for Life. Did not *Solomon* King of *Iſrael* ſin by theſe things? yet among many Nations, was there no King like him, who was beloved of his God, and God made him King over all *Iſrael*, Neh. 13. 26. Nevertheleſs, even him did outlandiſh-women cauſe to ſin.

But laſtly, How doth neglect of Parents inſtruction of families, or ill example therein before their Children, either in pride, covetouſneſſe, wrath, lightneſs, or other ill carriage (unbecoming profeſſion in Parents) expoſe their obſervant Children, and make fruitleſs and frivolous their performances amongſt them, when they ſhall diſcern them to fulfil Tit. 1. 16. *before them; Beware therefore of this above all, that you lay not a ſtumbling example before them, but that in ſimplicity and godly ſincerity you ſhew them your good converſation in Chriſt, filling up faithfully every relation in ſecret (according to your open profeſſion) that they be not ſtumbled by finding the contrary: for O the wound which Chriſt and Truth and ſouls have received by eminent lip-gifted Profeſſors, whoſe* converſations *contradict their* goodly words! *how little have either the*

luſt

lusts or Inhabitants of the world fallen before them! How would Abraham *be ashamed of such Children, who so have shamed their profession in their opportunities,* Heb.11.15. *wherein else they might have shined to the conviction and conversion of many,* Mat.5.16. 1 Pet.3.16.

O tender Parents, for the Lords sake then, and for the sake of the souls under your charge, pray for your own return to the attaining again the holy Examples of Fathers in Christ, that they who dwell under your shadow, may revive as the Corn, and grow as the Vine, the scent whereof shall be as the Wine of *Lebanon, Hos.* 14.7. *That your Children and Servants may bless you in the name of the Lord: and adde not to their corrupt Nature any of these hazards aforesaid, under your education: In the sence whereof, and how many poor Children lately may have been carried Christless thither, and like sheep laid into the grave (whose Parents thought it time enough perhaps to teach them soul concernments at leisure) this earnest of encouragement to poor endeavours for the souls of Children, is published in love, which its hoped by your acceptance and help may provoke very many to the salvation of souls. And a special double Note is placed in the Margent, pointing to the sick-bed lamentation of this little one for the losse of first convictions in the most harmless manner of trifling away his time (with his most innocent School-fellows*

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choaking for a ſeaſon the tender Seed in his ſoul, the reviving whereof (by eſpecial grace, in an acceptable ſeaſon) ſtood him in ſo much ſtead (as you will ſee) in the face of Death and Judgment, whereunto none of his great natural parts nor School-attainments durſt approach: Be pleaſed to peruſe it therefore, and improve it unto the moſt ſpecial care of your Childrens eternal welfare, and purſue your frequent prayers for their converſion in the paths thereof, ſo, as by all means to promote (and by no means to betray) your prayers, that the account of them may not be with grief, but joy; which is the earneſt prayer indeed of

Your and your Childrens wel-wiſher
in the Goſpel of Chriſt,

J. V.

Epiſtle to the READER.

Reader, The acceptance of the firſt Impreſſion of this little Treatiſe (already diſperſed at the Authors charge) hath encouraged two others (who were eye and ear-witneſſes of the contents hereof) to undertake this ſecond Edition (many daily deſiring to buy them if they could;) to which is added three of the Childs Letters at ten years old, which being in the hands of his friend Mr. *R. D.* could not be had before. I humbly wiſh this further undertaking may be ſanctified

to-

towards conversion of sinners, and the turning of the Fathess (already in profession) to the Children, and the Children to the Fathers, lest the Earth be smitten with a Curse. Nor is it judged needful so to dress this second Edition for the dainty and full,(who will loath the honey-comb) as to abbreviate the most trivial passages herein; but the Authot would be understood to have mentioned the Child's *usual meat* so expressly, (as in the case, *John* 3.4.) chiefly to acknowledge the great goodness of God, who supplied him with every good thing, and (suitable to sick and well) hath in his power and pity spread a Table in the Wilderness for a numerous and feeble family, so cast upon his Arm unto this day. And also in other cases the Author was resolved to *narrate* (as his own in this matter)the infirmities of the Child also (as well as his Worth) he found set down (rather than vary any thing from the daily Record of him,) which may have their use in the hand of God unto the Upright variously. The Verses of his four School-fellows are now noted over the head of each, to rectifie the mistake of some, who considered not from whom they came, and so disliked their dialect about Death, which doubtless all the poor Sons of *Adam* may well be allowed to speak of,as an enemy; (Yea the *King of Terrors*, and *fruit of sin*, Job 18. 14. Rom.5. 12.) Devouring them and all their good, *Psal.* 49. 14. and dread to be unclothed, 2 *Cor.*5.2,3. until

until well acquainted with an interest in the *second Adam*, unto a well-grounded hope of being *cloathed upon with their house from Heaven*, 2 Cor. 5. 1, 2.

And now to poor sinners of every sort, My soul much longeth that the living dying-words of this little one, may be made of God to the true conversion of their souls; and be for God, as the words of young *Samuel* (of whom it is said *none of his words fell to the ground*, 1 Sam. 3. 19.) though the service of more aged Servants of the Lord (as *Eli's*, 1 *Sam.* 2. 30.) should not be so accepted through past provocations. Yea verily, I fear, those hearts who are so shut up (by the strong-man, Satan, *Mat.* 12. 29.) as not to hearken, and truly open to the King of Glory, *Psal.* 24. 7. at such knocks as these, *Rev.* 3. 20. much more then such Scoffers at his near approaching; who are fulfilling, 2 *Pet.* 3. 3. (Though *before him also hath gone the Pestilence*, Hab. 3. 5.) will be concluded as that ground, *Heb.* 6. 7.) *which is nigh unto cursing; Neither would believe if a man were risen from the dead*, Luke 16. 29, 30, 31.

Tremble! O tremble therefore, poor sinners, unto his footstool, as your *Refuge*, Psal. 2. 11, 12. Look to him timely now, as the *Brazen Serpent* lifted up for you, *Joh.* 3. 14, 15, 16, 17, 18. in the careful perusal thereof, (as you have any respect to your immortal souls;) And under the loud cry of your far greater actual guilt and grosser crimes

(against many more years of warning) *harden not your hearts, as in the provocation*, &c. *Heb.*3. But bethink your selves of the most bitter root of all, in your first filth, *Ezek.* 16.4,5,6. (so as to flee for refuge quickly to him, which else will surely bring forth the Gall and Wormwood of Eternal Flames, from the Breath of the Lord God Almighty in your perdition, convincing you (when too late) that any sin against him is *exceeding sinfull*, Rom.7.13. when he shall so take vengeance *on them that know not God, and obey not the Gospel of our Lord JESUS CHRIST*, as 2 *Thess.* 1.8. which is not hid, but *from those that perish, in whom the God of this world hath blinded the minds of them which believe not, &c.* 2 *Cor.*4.3. *Beware* therefore! lest (under trifling therewith) that unawares be fulfilled on thee, which is spoken *Jude* 14,15. *Mat.*12.36. *for all thy hard* (or *idle*) *speeches, &c.* Or, it befal thee (though under restraint from them) as the foolish Virgins, *Mat.* 25.8,9,10. And the Decree break forth ere thou ate aware; as *Rev.*22.11. *He that is filthy, let him be filthy still, &c.* Which the Lord prevent, blessing this second Epistle and Impression to thy poor soul. So earnestly prayeth

London 8th day of the 12th mo. 1665.

Thine to serve thee in the Lord JESUS.

J.V.

In

In Commemoration of our Friend and School-fellow, the truly virtuous and Religious Youth,

CALEB VARNON.

An ELEGY.

CALEB! *Ah peerless* Caleb, *art thou dead?*
No, no, thou art not, but thy soul is fled
To Heav'n, thy better part shall never dy
But shall survive, yes, and thy memory
Shall ever live; and though thy life expire,
Yet shall all those that knew thee, thee admire,
And honour thy remembrance. Worthy youth
Whose chiefest love was Piety and Truth;
Who tho so young and tender, yet didst chase
Away the thoughts of sin, and didst imbrace
Sincerity, and with an upright heart
Didst Gods Commands, to chuse the better part.
A second Timothy *I well may stile thee;*
Of which true title none can ere beguile thee;
Which thou deserv'st, and hast an ample share
In his perfections, although so rare.
I'th Scriptures from a child he knowledge had
And stuck close to the good, shunning the bad;

Even so didst thou, whose chief and sole delight
Was for to serve the Lord thy God, in spight
Of all the opposition which was made
By Satans instrument, to make to fade
Thy hot love t'wards thy Lord, and fervent zeal
Unto good works, which no vain thing could steal.
He in the graces of his Parents dear,
Enjoy'd a very large and ample share.
So thou the virtues of thy Father, and
Thy gracious Mother, at the second hand
Deriv'st: A rare example he did prove,
Others for to provoke his God to love.
So thou a holy pattern didst appear,
Although so young, while that thou livedst here.
And though th'art dead, thy soul doth sore on high
Death wher's thy sting? Grave wher's thy victo-
Caleb! *blest Child! the Victory is thine,* (ry?
Who like another Sun in Heaven dost shine.
O Child, belov'd of God, admir'd of men;
For all thy virtues and thy graces! when
Shall we again thy like behold, whose Spirit
A beautious Crown of Glory doth inherit.
O wonder of our ironage! wh'ast left,
Something of which the world can't be bereft!
Let us lament our losse, whilst he above
Sings holy praises to the God of Love.

W. D.

Another from a young School-fellow.

AH cruel Death, that no one doſt regard,
But unto all entreaties ſtill art hard:
It is thy ſting that makes ſo many grieve,
'Cauſe mortals of their lives thou doſt bereave.
It is thy deadly Spear that doth divide
Poor Children from their Parents: thou doſt guide
Thy piercing Javelin to the mortals heart,
Thou ſtrik'ſt ev'n Youth it ſelf by thy keen Dart.
Couldſt thou not ſtop thy hand, O greedy Death,
But with thy mighty ſtroak muſt ſtop his breath,
Who in his youthful days did flouriſh much?
O Death, why didſt thou rob the world of ſuch
A Jewel? which with few I might compare,
One that in time might been the Son and Heir
Of Learning; one beyond his age endu'd,
Wiſdom and Virtue were by him purſu'd.
O Death, couldſt thou not execute thy rage
On other men that feeble be with age;
Or on ſome other youth, in whom ſuch rare
And virtuous qualities did not appear?
But muſt ſo ſoon deprive us of a Jewel,
Oh envious Death! What i'ſt makes thee ſo cruel?
Such a moſt pretious Jem all ought to prize,
I'm ſure they do who're virtuous and wiſe.
We mourn, He doth rejoyce; Ours is the loſs,
His is the gain, he's free from every croſs.

S. D.

I.

(floods of tears

WHat nought but grief! what nought but

Pray tell me wh

This common Desolation appears?

That also

May spend a tear. I hear with these mine ears

A sad reply

Weep Rocks, weep Mountains, for all joys are fled
The finest Flower in the Field is dead.

II.

'Tis true we all must die, but paled Death

With his sharp clawe

Hath put a period to my dear Friends breath,

But for what can

He in his youthful sides his Sithe did sheath

I yet must paus

Weep Rocks, weep Mountains, for all joy is fled,
The finest Flower in the Field is dead.

III.

Methinks sweet *Philomel* begins to sing

Her mournful not

And prest with sorrow hangs her little wings,

Whilst that her thro

Proclaims her sorrow, look how every thing

With grief is smot

Weep Rocks, &c.

I V

IV.

When ere his person came into my sight,
Me thought my eye,
Was ravisht with a suddain sweet delight;
His modesty
Was a fit Copy, any one might write
After him by.
But weep O Rocks, for all our joys are fled,
The finest Flower in the Field is dead.

V.

Methinks the new-blown flowers hang their head,
And oft bemoan
Their hapless lot, because their Friend is dead,
They deeply groan
And sigh, the sight of which might draw indeed
Tears from a stone.
Weep Rocks, &c.

VI.

Learning and Piety, Vertue and Wit,
His portion was,
Learning he had beyond his years, but yet
Alas, alas,
Deformed Death no notice took of it,
But crackt his Glass.
Weep Rocks, &c.

VII.

VII.

He saw the vanity of earthly things,
Therefore made haste
Unto the Kingdom of the King of kings,
That he might taste
The blessed joys that Heaven with it brings,
That nought can blast

Weep Rocks, &c.

N. P

From another School-fellow.

An ACROSTICK.

C*Aleb* hath now attain'd the promis'd Land,
A fter his journey through the Wilderness.
L iving he tasted of its Clusters, and
E spi'd its beauty, which tongue can't express:
B lest soul! he rests now after much distress.

V all'rous (though small) he was, for he did fin
E ntrance, tho Death did at the entrance stand
R esisting him, his God strengthned his mind,
N ow he's victorious and enjoys the Land.
O coward Death! thou set'st upon a Child;
N or could'st thou conquer, but by it wast foyl'

S. P

From his School-fellows.

ANAGRAM.

CALEB VERNON.

Once Venerable.

ALL earthly glory posts away with speed,
What Once *was* Venerable *now is dead.*

W. D.

CALEB VERNON.

Cure! None able.

ALL help in Man is vain, where shall I flee?
Who'l Cure? None able. *Lord I flee to thee.*

S. P.

CALEB VERNON.

No Rule can be.

DEath varies Oft, No *certain* Rule can be;
He strikes Old Age, Youth, Manhood, Infancy.

S. P.

From a School-fellow, an EPITAPH.

HE is inter'd whole soul (now fled away)
Once took a lease of this small house of clay.
She had not long her house inhabited
Before she was to her Redeemer wed;
She brought forth Children (who do now inherit
Her Husbands wealth) the graces of the Spirit.
When as she saw her family increase,
She did repent that she had tan'e a Lease,
House-room was scant, therefore she sought about
To find a larger habitation out.
Her Husband did a Mansion prepare,
An heavenly Mansion, very large and fair.
Thither she did her houshold goods remove,
And now she's left this house and dwels above.
She with her Cottage twelve years was content,
And now, tho worms dwell in't, doth not lament.

S. P.

Job 19. 25, 26, 27.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

From a Young Man that had read one of the first Books of him.

An Epitaph on that Pattern of Piety

CALEB VERNON.

WHence are these cries, why all this heavy-(ness,
Such mournful Ecchoes in the wilderness?
Because, say som, of *Caleb* we're bereft,
It's more than we deserve that *Joshua's* left.
I must confess in him such fruit was found
Left some reproof for cumbring of the ground,
On whose profession nought but Leaves are seen,
Whilst on this Branch was Fruit, altho but green.
His Glass no sooner turn'd but quickly run,
That Fruit being ripned first that's next the Sun.
Caleb was fitted *Canaan* to inherit,
What he did want in flesh he had in Spirit;
Speaking the Country Language, which did shew
He saw the place of rest where he should go.
Tasting by Faith those Clusters were so sweet,
Did make him long that he his fill might eat.
If when but in the Grape 'twas so divine,
Sure much more pleasant for to drink the Wine.
Though but a Child, yet such a Champion bold,
That durst encounter Death at twelve years old;
The *Strong man arm'd* was glad to leave the field
Being not able to withstand his Shield,

So forward in the School of Christ, that he
In Glory is admitted his Degree.
Behold a Monument of special Grace,
That was erected for a better place.
What will it be to write his Commendation,
If not improved for our imitation?
His Free-Will Offering God did highly prise:
Though dying Corps, a living Sacrifice.
Through Faith in Christ, he did, like holy *Paul*
With triumph send a challenge unto all.
Justice being satisfied, could not object,
Who can condemn the justifi'd Elect?
Having an int'rest in that great Salvation,
Law, Death, nor Hell can make a separation.
For him to live was Christ, to dye was Gain,
Being one of those for whom the Lamb was slain.
He's now admitted to that Glorious Throne,
Which his exalted Saviour sits upon; (Death,
Through whom he conquer'd Satan, vanquish'd
And now's laid down to rest, being out of breath;
Where he remaineth, sleeping in the dust
Until the Resurrection of the Just;
When ev'ry Member shall be fashioned
Like to the Glorious Body of their Head.

Having perus'd your Little Book at leisure,
Accept this Mite, whilst others cast in Treasure.

J. R.

The

The LIFE *and latter* END *of* CALEB VERNON.

CALEB was born in the Inns at *Dublin* in *Ireland*, *Anno* 1653. and called by that name by agreement betwixt his Parents seriously, with desire he might *follow God fully*; being both then very sensible of Professors defection. This Child was brought up with them at least six years, before he was sent to School; he was of very great capacity, but exceeding shame-fac'd, and small of stature, and so timerous, that his Parents could scarce trust him abroad out of their sight. Howbeit he profited so under their care, as to read the Bible distinctly at four years old, and by six became very apt in places of Scripture, the Theory thereof, and moral regard thereunto; exactly observant of his Parents, with ambition to serve and please them in love. He had his share early in afflictions, for being put to School when he was but

Why called Caleb.

His aptness at four and six years old, and observance of Parents.

seven years old, at *Hillington*, he deeply resented the troubles on many good people at that time; and being visited with a violent Ague, there he began first to have a deep sense of Death, questioning whether he should be saved, but recovering that sickness, came to see his Father then prisoner in *Newgate*, for the worship of God according to the Gospel of Christ, and sick at the same time; which was thought to affect the child, together with the fear of Souldiers in the way, that the night he arrived at *London* he fell sick again, in which sickness further convictions of his undone condition by nature seized more on him, and his elder Brother, who then fell sick also, but both of them with their Father recovering, went to the waters at *Epsam*, where his Father (finding his practice in Physick as much as he desired to be imployed in, the Lord taking away his youngest Son there) was disposed to retirement, and abode there all the Summer, after a short time, sent him with his brother again to School, taking for the rest of his Family Lodgings at *Ewel* for Winter, supposing he might be less obnoxious than at popular Meetings in *London*, and lived there in his practice peaceably.

His first sick bed convictions at 7 years old.

His Fathers way to avoid affliction, bringeth him and his family thereinto, and how.

A School-Master coming to live in that Village, he brought his Sons thither also, determining to settle there for his Life, and to that end bought a piece of ground, with intention to plant it, and build; which when a malicious Chyrurgeon (too notorious for all open prophaneſs) obſerved to impair his Practice, he ſecretly (with his Father-in-Law, and Allies of debauched diſpoſition) by ſlanders of many ſorts to the Juſtices, ſought his diſturbance. Whereupon the ſaid *Vernon* being civilly ſent for by the Juſtices, repaired to ſome of the chief, and gave ſo good ſatisfaction of his peaceable deportment in his calling, and the falſhood of their various reports, as he received an ingenious account of the ſlanderers and forgers of them, with aſſurance of ſafety in the like caſe if attempted for the future; which was his encouragement to go on in building for the conveniency of his Family there.

And though this confederacy in vain attempted his diſturbance with the Biſhop and Juſtices, for near two years more, yet at laſt prevailed by ſlanders to be countenanced; ſo by another in armes (who took not ſuch notice of the *private malignity* under pretence of *Loyal-*

ty) that the Chyrurgeon was encouraged as one of the chief in ransacking the said *Vernons* House and Closet (which he had stored with Medicine for his Apothecary) at pleasure, with violence and dis-ingenuity incredible (upon pretence of Arms where never was any) and bruitishly frequented the house as he pleased, sometimes in company, sometimes alone in his drink, venting his threats very absurdly, to the great terror of the poor family.

Calebs early share in unreasonable afflictions, under natural fearfulness before.

The said Child being timerous (and under a fit of sickness also at *Ewel* with more deep sence of sin) having thus early (to his care about his eternal estate) the additional fears of unreasonable men, so frequently, was so exposed (though naturally very chearful) that his Father was enforced to remove the Family from thence to *Newington*, with respect to their Schooling, leaving them himself some weeks before.

Inward and outward troubles together, carry him to prayer and christian correspondency.

The Child began therefore, when his Father through these troubles left *Ewel*, first in good earnest to approach to his heavenly Father in private, and to begin a correspondency with his good Friend Mr. *R. D.* in *London*, wherein were Christian expressions in such wisdom & knowledge, as made his friend question (being the

the first he had written) whether they could come from one so young, being then but Ten years old.

Calebs *first Letter.*

For Mr. *R. D.*

Dear Sir,

I Received your kind Letter, for which I thank you, and desire the Book which you sent me, may be made of good effect to my soul, and that my soul may be filled with the Love of God, being ready for the day of his coming to judge the World in Righteousness, when the Kings of the earth shal tremble, & the Rulers shall be astonied at the brightness of his coming, when he shall come with his holy Angels in power and glory, to judge the Earth in the valley of Jehoshaphat. *Oh that my soul was fit for his coming, that I may be like a flourishing Flower in the Garden of* Eden, *prepared for the Lord Christ. This is a trying day, the Lord is searching* Jerusalem *with Candles, to find out out-side Professors, who do make clean the out-side of the Cup and Platter, when their hearts are full of deceit. Oh that we might be comforting one another with his coming, putting on the*

Brest-

Breſtplate of Faith, and laying aſide the tra-
ditions of men. Oh how near is his coming,
even at the door! therefore we ſhould b
watching, for we know not what hour he wi
come. My B. John *and Couſin* Deb. *than*
you for your kind Letters. I remain,

Caleb Vernon.

April 1663.

Whereupon Mr. *D.* ſent to him as fol-
loweth.

Dear Caleb,

I Received thine without date, bu
not without ſerious deſire of the be
things, and of thy beginning to b
inſtructed in them, which made th
Letter very acceptable & welcom to me
being willing to hope, that what comes un
der thy hand, is not only notions in th
head, but ſomething of truth in thy hear
which I deſire may be more and more re
ally wrought in thee. Thy Lines ſavo
of an honeſt heart, and ſeem to come fro
an older head than thy own; yet bein
informed, from ſuch as I can credit, tha
it was thy own writing, I ſhall make n
further inquiry than to have it confirme
from thy ſelf, in thy next to me, whethe
indee

The wiſdom of his firſt Letter at 10 years old, admired by his friend.

indeed thou hadst not privately the help of any other, before the writing of thine above-mentioned unto me. It is a large desire expressed in thine, *to be filled with the Love of God*, and my hearts desire for thee is, That the Lord will fulfil that Petition for thee, together with that mentioned *Eph.*3.16,17,18,19. which I desire thou mayst often peruse, ponder, and be helped to pray in the same Spirit of Truth. The coming of Christ is hastning indeed, as thy Letter expresses; *'Tis but a little while, and he that shall come will come, and will not tarry*, Heb.10. 37. And it is a question worth all our iniquiry, who may abide the day of his coming, *Mal.* 3. 12. Many there are that shall not, and few there are that will be found blameless, and harmless, without rebuke at that day, which yet is and shall be the portion of some, *Phil.* 2. 15, 16. I shall at present only desire thy answer unto two or three brief Questions following.

1. *What thou dost understand by the coming of Christ?*

2. *What thou understandest by his judging the Earth?*

3. *What it is to be an outside Professor?*

4. *What the Traditions of men are?*

5. *Whether the answer thou shalt return*

to the aboveſaid queſtions be thy own apprehenſions, without any help from others?

A true and plain Anſwer to theſe things will be a further ſatisfaction about thy laſt Letter, and I hope no diſadvantage to thee, who by the ſerious thoughts of theſe things, mayeſt be brought to a better underſtanding in them. Thus with my dear love to thee and thy brother *J. V.* and Couſin *Deborah*, and all the reſt, deſiring you may be all taught and inſtructed in the truths of Chriſt, as they are in him, whom to know aright is eternal life, *John* 17. I remain,

Thy aſſured Friend, that deſires
London, *thy ſpiritual and temporal*
6th 3d *mo.* *welfare,*
1663. R. D.

And in Anſwer received this following, which he wrote immediately without ſtudy or prompting.

Ewel, May 12. 1663.

Dear Sir,-

I Received your kind Letter, wherein you have deſired me to write unto you an Anſwer to ſome certain Queſtions which you have hinted in your Letter, which I ſhall anſwer

swer as (I hope) the Spirit of Grace shall declare to me; for I know and am assured, that the Lord will declare his Spirit unto them that truly love him; which indeed I may truly say, I have not done, but have erred against his Word, for which I have great cause to mourn for; but I hope he may be my God, who will be a God to them that truly seek after him, in Spirit and in Truth, who did put them words into my mouth which you desired me to send you word of, and no body else. But as for the coming of Christ, I understand it to be two divers wayes; First, His coming in the hearts of the People, to purge and purifie them. Secondly, His coming on the Earth, when he shal set his people at liberty, and shall destroy all Kingdomes that will not obey him, and he shall set up himself a Kingdom. Dan. 2. 44. And by his judging the Earth I understand, when all both quick and dead shall stand before his presence, when he shall sever the bad from the good, & shall say to them on his right hand, COME YE BLESSED OF MY FATHER; But unto them on his left hand, GO YE CURSED into Hell fire, prepared for the Devil and his angels. And to be an outside Professor, understand it to be one, who makes a shew of Christ, but they be not so in their hearts.

His 2d Letter at large, in answer to his friend.

And

And I understand the Traditions of men,
be their following after the Lusts of the B
will, rather than the commands of God; whic
things I have not been told of. I would des
you to excuse me for not dating my Lett
and desire you would write unto me to unfo
them to me more than I can do, which I h
may be made of use unto my soul: So I r
main,

Your much obliged Frien
Caleb Vernon.

A Letter to his Father.

Dear and much honoured Father,

I Received your kind Letter and go
Instruction, for which I thank y
and hope it may be made good
deed to my soul, and that I may este
the Word of God above Gold, *yea ab*
fine Gold, who is the Maker and Cre
of all things, whether in Heaven o
Earth. *Dear Father*, This is a day w
the hand of violence is reigning over t
People of the God of *Jacob*, but the ti
will come when he shall come from *M*
Sion with ten thousand of his Saints,
exe

execute Judgment in Righteouſneſs and Equity. O that my ſoul might be viſited from above, that I might mourn and weep over the ſins of my youthful dayes! Oh that I might remember my Creator in the dayes of my youth! *Eccleſ.* 12.1. O that we might have the dread and fear of the Lord upon our hearts, and that we might not be afraid of men that can kill the body, and can do no more, but rather let us be afraid of him that can caſt both body and ſoul into Hell-fire, where there ſhall be evermore weeping and gnaſhing of teeth. O that we might be fitted to lay down our Lives and Liberties for Chriſts ſake! O what a glorious thing would it be for us to be ready upon our Watch, waiting for the coming of our Lord God, and that we might not ſay *the Lord delayeth his coming.* Oh that the Fountain of Righteouſneſs might be opened to us in Chriſt Jeſus, who laid down his Life on the Croſs to ſave poor ſinners; much more ſhould we be ready to lay down our Lives for him, without whom we ſhall be miſerable and naked. The great Love and Kindneſs which is beſtowed upon poor ſinners, would make us willing with the bowels of compaſſion

which

which Christ hath bestowed upon us, remain

Your dutiful and obedient se

May 2*d.*
1663. *C. V.*

Another of his Letters to Mr. *R. D.*

Dear Sir,

I Received your kind Token, for which humbly thank you; and hope I shall lea it, and accept of it as a thing I hope may cline my heart more & more to remember Creator in the dayes of my youth, that I m not only have it in my head, but treasure up in my heart, that it may stand me in st for the time to come, when the best of enjo ments of this life shall fail, and all thin shall pass away, but the Word of the Lord dureth for ever. Heaven and Earth sh pass away, but not one jot or tittle of t Word of God shall pass. *Oh that might be keeping and laying up the Wo that we might not lose it, but lay it up f the time to come, when we shall be called to account for what we have done in the day*

of our life: Oh therefore should we not be watching! for we know not in what hour the Lord will come, Mark 13. 35. *The time is hasting, it is but a little while when he that shall come, will come, and will not tarry*, Heb. 10. 31. *It will be a sad day to them which are Christless, when they shall cry to the Rocks to cover them from the face of the Lamb*, Rev. 6. 16. *but unto the Righteous everlasting joy. So I remain,*

Your much obliged Friend,

June 27. 1662. *CALEB VERNON.*

And being removed to *Newington*, (and now no more exposed to such private hostility) he went more chearfully to School, and profited exceedingly in the *Latine* tongue, making entrance also into the *Greek* that Summer; but finding the opportunity of hearing the Word there uncertain in the Winter, for the sake of it, and his Fathers imployment in *London*, the Family was removed thither, where he was improved without more intermission, to great proficiency in the *Greek* and *Latine*, so as both his able Teachers, as all with whom he was, have said, they never had any more apt of his age, nor did any

with whom he was see cause to use correction unto him, who yet, to his Parents trouble, had lost much time by such removes, and amongst more civil School-fellows (having alwayes averseness to play with profane) grew to secure.

Being at peace among civil School-fellows, he was less serious, but revived under the Word at London.

But when the child *Caleb* was as a tender plant now again more frequently watered with the living streams of the Word of Grace, by Grace yet in *London*, he grew very considerate in his goings, and of his own accord so hesitated at the fictions he met with in the *Heathen Authors* at School (especially about God, and Heaven, and Hell, *&c.* which were now on his mind, that though he dearly loved and highly reverenced his Master, he did very humbly acquaint his Father with his scruple herein, and found favour to have it much removed, to his satisfaction and encouragement to further proficiency in Learning, which was his delight.

Scrupled Heathen School-Authors seriously.

Howbeit, sometime after being improved to an *English* Poetical Exercise on a solemne Subject, wherein he seriously used Scripture language pertinently; his learned Master (he said) observed to him he should not be so Scriptural, but would have him alter it for a more poetical dialect; whereupon indeed the child (as it were

Love to Scripture alloyes his love to School, and why.

were astonied and discouraged thereat) of his own accord so abated his delight in Learning, that he went to School then as under some load, which had been as his pastime or delight before.

Hence did he earnestly intreat his Father he might be brought up with him in his own Calling, for which he had Learning enough, to which he was very inclinable, and in which he expressed great quickness with delight, more than to play, upon all idle times. But being returned to School for a season, to attain the *Hebrew* reading, into which he was entring, it pleased God to visit him with sickness, to perfect his compleature for his Bridegroom, as followeth.

Being visited, through surfeit by heat, with a Feaver and Pleurisie, near unto death, in *London*, he had then a more effectual awakening towards Eternal Life, a such lively conviction, self-abasement and savour, as made some about him admire the Grace in which he spake, both of God, and unto him, by Christ Jesus fervently; and his holy behaviour (being such in deep abasement when he was left alone) which encreased savourly in him the Country, especially upon every solemn opportunity in the word and Pray-

More sick bed convictions, and the effects.

er with the Family? for fiding some re-
covery at last in *London*, but very low,
lean and consumptive (the weather an
Sickness beginning to be very hot there
he was carried into the Country to a Gar-
den-house at *Batterſey*, where his Fathe
fairly acquainted his Landlord with h
judgement in Religion, and trouble
therefore, and his determination yet t
maintain meetings in the true Worſhip
God with his Family and Acquaintanc
where-ever he came, which was not o
agreed unto, but encouraged by the fa
Landlord, who with his Wife and ancie
Father carried it with all seeming reſpe
insomuch as (the place also agreeing wi
them) they were near agreement for
tearm of years, but in the mean time t
said Landlord privately boasted, that h
had been at *Ewel*, and had been prompte
to give the said *Vernon*, &c. disturbanc
(which yet he said he would not moleſt h
all this world) which saying of his bei
frequently repeated, caused some dem
in the said *Vernons* settlement there,
he came (as he could be spared from h
Patients in *London*) as at former tim
to his Children, but fearing the w
Child might be under the influence the
of, he was seriously consulted, who de

Providence preventing Country ſetling again.

red earnestly to come to *London* for the sake of the precious Word (though the Plague was not much abated there) rather than expose his Father to come thither so oft, or be absent from him, or engage his Father into any other parts, having many sick under his Care; yea, he was much more set on being at *London*, that he might sympathize, as he said, with the suffering of the Lords poor visited People there.

His desire of return to London, and why.

Hereupon (finding also his strength came not forward towards the end of the Summer) they were again brought into *London*. Now it pleased God that the honest Waterman that brought the Children to *London*, and the Servant that brought this Child (being not able to go) in his armes to his Lodging, immediately fell sick and died of the Pestilence, which added to the serious mind of the Child, though yet he would not endure to hear it called Melancholly, conducing much to his inward rooting in that which could not be shaken.

Afflicting Providence's work still for true good to him.

The first Lesson from the Scriptures in the Family was from *Eccles.* 9. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither*

thou goest. From which such Grace, wr
through the Lord's goodness granted t
him, that he received more powerful in
struction from it, with great thanksgivin
for it, as that which had much helped a
refreshed him, though his Sister and Br
ther especially (in addition to forme
Grace to them) were awakened there
with trembling, and in a few dayes afte
turned to the Lord with full purpose o
heart, being further helped, by being ca
led upon to call on the Name of the Lor
at their meat, which they had not forme
ly done, and were afraid to do formally
so also did *Caleb* refuse to do it publicly
then, fearing (he said) he could not pe
form it acceptably: but immediately hi
heart smote him, and in much humilit
voluntarily offered to do it as well as h
could the next season; arguing with hi
self, that it belonged to the Adoption
cry, *Abba, Father*; and to a Christia
not to be ashamed of Christ.

The quickening effect of applying family-instruction more particularly.

This motion proved also to the gre
humbling of the other two, and wrough
mightily to self-abasement, in a serio
sence also, that the first fruit of true Co
version was to call on the Lord in truth
and not to be ashamed to confess him
and it was soon after manifested, that she

had

had through grace received the Spirit of Adoption from him, and were help'd to witneſs unto him, unto their admiſſion into his houſe with joy.

Caleb then craved a little Cloſet for himſelf, that he might ſeek the Lord in ſecret more ſeriouſly, which was to his great ſatisfaction prepared; but by daily decay to his outward, grew more ſenſible now of the Winter approaching, but the Spring-time to his inward-man was daily made manifeſt; God was pleaſed to make his weak Bed his Cloſet, and the wearisome nights his ſeaſons of much ſerious conſideration, brought to light daily in plenty of wiſdom, implying true turning to God moſt apparently, not recorded till the viſible decay alſo of his weak outward tabernacle, daily made us fear it was the anointing with freſh Oyl for his Burial: And then his Mother (admiring the wiſdom by which he ſpake) was minded to gather up what fragments ſhe could in writing (without his obſerving it) as he daily dropt them in ſeaſon with ſavour, declaring him to be wholly a new man to the Lord, on whom he now began more to ſee he believed to his ſupport (though his ſeeming reſerved and drooping poſture (after his firſt dayes rejoycing to ſee

The Motives to his Mother's writing his ſayings at laſt.

his Parents in *London*) he would not own to be melancholy, but solemn meditation about his eternal estate, with hope & some joy (yet mixed at first with more fears and doubtings;) nor could any thing allure him into the Country again, though his Father offered his Company (the Plague and number of his Patients beginning to abate) because he prized (he said) the opportunities of the Word in *London* above life, or hopes of more health elsewhere, saying sometimes with ardency, *A day in thy Courts is better than a thousand elsewhere.* And thus began, first, to open himself to his Mother.

Soul instruction preferred before health or life, and the fruit which followed.

Mother, I now begin to see the vanity of all things in this life, and it is a troublesome world; if I were assured of the Love of God, I would chuse rather to dye than live.

And having intermitting fits, with wearisome restless nights, he said to his Mother about the beginning of the ninth moneth in the morning, with joy; *Mother, I have seen the Face of God, and God hath as it were taken me into his Arms this night and assured me of his Love*; mentioning these Scriptures following as his refreshment: *And him that cometh to me I will in no-wise cast out.* And, *why art thou cast down, O my soul? and why art thou disquiet-*

Joh 6. 37

Psa. 42. 5.

quieted within me? hope thou in God, &c. *Cease ye from man whose breath is in his nostrils*; saying, God had shewed him he might not trust to man for his healing, but look unto and trust in him; *and whereas* (said he) *I was before very restless, that I could not lye still in one place, yet afterwards I was at great ease, and could lie very quiet though I had no sleep.* Then cryed he out of his vileness also, most humbly, and said, *I see now how I was by nature plunged in sin & iniquity, but my Lord Jesus Christ* (which he uttered ardently) *hath been a ransome for me*: and spake particularly of the vanity of his mind before his sickness, and blessed the Lord for his Visitation. In the midst of one fit he spake affectionately; *This is my comfort in my affliction, Thy word hath quickned me.* Isa. 2. Grace giveth ease and begets abasement. Psal. 119.

Upon the fifth of the ninth month he had many fainting fits, but his faith and hope was so maintained in the midst of them, that he said joyfully, *Mother, My flesh and my heart faileth me, but God is the strength of my life, and my portion for ever*; joying in God, as his God, in variety of pithy expressions, saying, *How sad would it be with me now if God were not my God?*

On the 7th of the ninth month his fit came

came as formerly, which at first was grievous, causing him to cry out once, *What shall I do?* but he check'd himself presently, and said, *Why? I know God will help me, and I will trust in him*; admiring much his goodness to him. His Mother leaving him to lie quiet, sent the Maid, but he desired to be left alone: and some time after sending to him again, he sent his Mother word, *he was very sick, but God made it easie to him*; and when his Mother came, he told her, *he was made so joyful through the light of Gods countenance, that though he was very weak as ever he was in his body, yet he could lye still, and magnifie the LORD greatly for his grace in chusing him, who was* (he said) *so very vile by nature: And now, Mother,* (saith he) *God hath taken away all my slavish fear; and whereas it was so with me that I could not endure to be in a room by my self, now I care not how much I am alone.* He did particularly complain then of a frothy frame before his Visitation, blessing the Lord again for bringing this Sickness upon him, saying, *For these light Afflictions which are but for a moment, work for me a far more exceeding and eternal weight of glory*: and mentioned the words also in *Rev.7.14. These are they which came out*

Solitary seasons sweet, and slavish fear subdued.

2 Cor.4.17

of great tribulation, washing their robes in the blood of the Lamb. He said, one sin to his at *Ewel* had often lain heavy upon his heart, namely, his disobedience to his Mother once, *not going to bed when she had commanded it.* She told him, she hoped God had pardoned it, and all other his sins in Christ, by whose Blood all was done away, and she had both forgiven it him, and had forgotten it: which much satisfied him, saying, *He hoped God would set him on the Rock that was higher than he: And if he pleased to spare him, he desired to be found obedient to him, and desired to be joyned unto his People,* asking his Mother if *F. S.* (who had proposed himself, and he knew was suspended for further tryal) came forward, saying, *It would be a sad thing if he should go backward in the things of God.* And then much admiring the goodness of God to him, saying, *How good is it to have an Interest in Christ now! and how miserable is the contrary in such a condition as I am in!* and was much taken up with the consideration of Eternity, so that his Mother marvelled at his sweet discourse at this time, and though his face even shined with the grace of God that was on him: he continued in a very heavenly frame of heart to

Little sins lye heavy on a sincere soul.

Great refreshment by Grace.

to the time of her going to bed; and desiring to restrain him from talking more having had little rest: he answered, *that talk about common things he found hurtful to him, and he wanted breath quickly; but to speak of the things of God was not wearisome but refreshing.*

His encouragement to an honest prisoner.

And the Maid of a worthy Acquaintance in Prison coming to see him, he sent his Master word, *He loved him as he was the Lord's Prisoner; and he was sure God would deliver his Prisoners.* Being asked how he knew that? *He said he had his Word for it,* which said, *That he would bring them from the East, and from the West, from the North, and from all places whither they had been carried away captive; and he was sure not a tittle of his Word should fail till all was fulfilled;* And that the enemies of the Lord he was sure should be destroyed, for the Word of the Lord had said it; repeating then some words of the 47th of *Isa.* to prove it, and desired the Maid to tell her Master also, *That he was in the place where God would have him to be, and not give way to the Adversary; and desire her Mistris to be content, and not to faint, but consider that God was able to make up all her Husbands losses unto her.*

His

His Father making ready two Larks for him, he solemnly invited his Father, Mother, Brother, Sister, and Cousin to sup with him, asking his Father, *Whether it was not* Levi *that made a Feast to invite his Kindred unto Christ, when he was converted?* and did in a gracious manner before them give thanks to the Lord, both before and after, in very heavenly and savoury expressions. His Father then conversed with him about the time and extent of his conviction of sin; he said, *He thought that work was never through till the time of his last coming to London*; though he had prayed divers times before, yet he thought it was not so right; but since by his Fathers speaking to him and praying with him of late, he was throughly convinced of his undone estate by Nature, and upheld much by that word, in *John* 6. 37. And *him that cometh to me I will in no wise cast out*: and that, Mat. 11. 28, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Also from *Psal.* *And sinners shall be converted unto thee*; observing that God had mercy for such as had been transgressors & sinners. Thenceforth he continued daily blessing the Lord from day to day for his goodness; but through his Mothers occasions many pertinent

His love feast and entertainment of friends.

tinent passages were omitted. He did often this week speak often of his faith in, and desire of the Ordinances of Baptism and Church-fellowship, as his duty, wishing earnestly he might be baptized and joyned to the Lord's Fold. His eldest Sister, and Brother also, about this time propounded themselves, and were accepted upon a satisfactory Confession of their Faith, in that Church where *Caleb* longed to come, lamenting that none would take him up, being perswaded that he had strength to go to them, to witness to the Lord in his Congregation (though he could not sit up an hour for several dayes before:) but seeing that denyed him, he prevailed with his Father to propose to the Congregation, that some might be imployed to hear him then in Bed; and about twelve faithful Brethren being nominated, and a liberty left unto others, (not being too many to annoy the room by reason of his weakness) his Mother went up to see him before, to whom he said earnestly, *Mother, I pray you do not hinder me, for I know God will be with me, and enable me to be baptized; and I do not think I shall be the worse, but rather better in my body; For I am assured God will not suffer any to receive hurt in doing what he hath*

His desire of obedience.

His importunity to confess to Christ after he believed

com-

commanded them; but however, if I should die in it, I would not omit it, for I would do what I could. And coming up to him again (before the Friends appointed were come) he said, *Mother, I think I have seen a Vision since you went, & God hath exceedingly comforted me, and given me such strength, that if the Maid would have suffered me to rise, I am perswaded I could have gone to the Congregation my self*; and expreſt much longing for their coming to him, who were appointed; ſoon after above twenty came to him, to whom he affectionately complained, and to his Father, that no body would help him up to come unto them, being perſwaded of more ſtrength for that, than for common occaſions; and being ſet up in his Bed, though before his ſickneſs the greateſt contest with him, (both by Parents, Maſters and Friends) was his ſhamefac'dneſs, that he could ſcarce ſpeak to a man; he was in this (under much holy modeſty) very undaunted, not caring who or how many heard him, and uttered himſelf to the Company (Candles being ſet on the Bed, and they round about him) after this manner following.

His complaint and impatience.

God ſpake once, yea twice, yet man regardeth it not. Thus it hath been with me in

two

His Confession of Faith.

two sicknesses? God spake to me first in my sickness in *London*, about five years ago, and afterwards at *Ewel* about two years ago, when I grew serious, and I stayed with me for some time, and I took my self to Prayer in private, and think I had some Communion with God therein.

☞ But after I came to *Newington* and went to School, I fell into company, and did again lose those Convictions, falling to play among my School-fellows, as if those convictions had never been, and now you see that made good in *Job*, *The bones that were not seen stand out*. Since which time God hath more than ever set me into a serious consideration of my condition, which began when I was in *London* at my Fathers house, before I went into the Country, but I had not so much the savour of it after in the Country, though I was not there without thoughts of it, and think I had some communion with God there, yet I lost much of that time; but since I came again to *London*, things were more powerfully revived upon my soul, and when I heard that word from my Father speaking from that Scripture, *What thy hand findeth in thy hand to do, do it with all thy might, &c.* it did afresh set me into

pu

purſuit after God, and I have been ſeeking after him, and deſire to follow him fully; (here he made a ſtand) It was then asked him, what he had to make out to us, that were to judge of his true faith in Jeſus Chriſt, that might fit him for the Lords Ordinances? He ſaid, God had ſaid to him, *He that cometh unto me, I will in no wiſe caſt out.* But it was asked what he intended by *coming*? He ſaid, *to Chriſt by believing.* He was asked how he would come, and what need he ſaw of Chriſt? He anſwered, *He knew he was loſt and undone by nature*; that Scripture had been much upon his heart, *Eph.2. And are by nature the Children of wrath as well as others; and that in Adam all died.* And that word, *I came not to call the righteous, but ſinners to repentance*; and he had been ſenſible of this. And that word in the *Pſalms* had been of great uſe to him, *And ſinners ſhall be converted unto thee. If ſinners ſhall be converted* (ſaid he) *there is hope for ſuch a one as I, and it is my encouragement to expect good from God.* Then it was asked him, what ſin he was ſenſible of, that he ſhould make uſe of that word, *ſinners ſhould be converted unto thee*? His anſwer was, *HE SAW HE WAS A SINNER IN ADAM BEFORE, AND HAD SPENT*

Pſal. 51. 13.

HIS TIME VERY CHILDISHLY, AND PLAID AWAY HIS CONVICTIONS, And had been frothy, which was his great sin. Then it was asked, what he did when he saw himself such a sinner? He said, *He applied to God by prayer (as well as he could) as a poor soul that needed Christ.* It was asked then, what was the effect of that? He said, *God did relieve him and direct to Christ.* Then he was asked, how long he was under the sence of his sin, before he received this satisfaction in Christ? He answered, *He had some comfort in his Fathers house in* London, *when he lay sick before he went into the Country, but he thought he lost much by being in the Country; but being more serious in his mind since he came last up to* London, *considering also what is said in* Job 33.21. The first Scripture that relieved him in his distressed condition was, *Come unto me all ye that are weary and heavy laden, & I will give you rest.* And afterwards he laid hold on that word, *He that cometh to me, I will in no wise cast out.* Also two other words that have bin of use to him for the confirmation of his hope in God. One was in *Isaiah, I am he that blotteth out thy transgressions for my name sake, I will*

remember thy sins. And that in the 73 *Psal. My heart and my flesh faileth, but the God is the strength of my heart, and my portion for ever.* And another in the 119 *Psal. This is my comfort in my affliction, for thy word hath quickned me.* Then he was asked how, or to what extent he had receiued Christ? He answered, *as King, Priest, and Prophet.* Then it was asked, what he did and expected by Christ as a Priest? He said, *He had been an acceptable Sacrifice for him, and interceded for him.* Then it was asked, what he expected from him as King? He said, *To rule him and defend him.* Then it was asked, if he would be subject to him in all things? He answered, *Yes, he desired to be so, for he was sure it was his reasonable service.* He was asked, what he expected as a Prophet? He answered, *That he should instruct and guide him, and none else* Then it was asked, to what end he tendred his Faith to the brethren? He answered, *That he might be baptized and joyned to Christs fold.* Then he was asked, what light he had in Baptism? He answered, *That that Scripture had been of use to him, He that believeth and is baptized shall be saved.* Before Christs example as a pattern to us, of *Philip* and the *Eunuch*, instancing

that in particular. *If thou believeſt with all thy heart thou mayeſt.* Beſides he mentioned the caſe of the Jayler. Then he was asked, how he could adventure on ſuch a work in ſuch a condition? He ſaid, *He would truſt God, and do what he could.* Then it was ſaid, it may be he might die in the water, what if he ſhould die? He chearfully then ſaid, *Why Death is mine if I die in it, and it is the work of God and then it will be known that Chriſt has ſome that will follow him in difficulties.* But his Father replied, though Child, it be ſo eaſie to you, it will be a trouble to us we cannot ſo eaſily part with you. *Why Father (ſaid he) If I ſhould die, God can make it up to you, and I ſhall go to Heaven.* His Father then told him the Lord would accept a man according to what he hath, and not according to what he has not. He ſaid, *He was ſure he had ſtrength to be baptized, and God would give him more.* His Father told, that the ſame Promiſe that was made to them that prayed in the Temple, when God gave them ability to be there, was made to them that had reſpect thereto when his hand hindred. And that which might juſtifie Timothy, being a member, to be abſent at *Miletum*, when he was ſick, might excuſe

one from coming in being ſick and unable to do what he would, wherein God would accept the will for the deed. To which he readily anſwered, *But indeed Father I know I have ſtrength, and could have come down to day, if any one would have taken me up, and God will give me more ſtrength.* It was asked him, what he propoſed by Baptiſm? He anſwered, I *would obſerve all the Commandments of Chriſt*, repeating that Scripture, *Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins.* Then it was asked him, do you expect righteouſneſs by Baptiſm? *O no*, ſaid he. Then it was queried, what he intended by his being baptized? He ſaid, *To put on Chriſt and be obedient to him in all things:* He ſpake alſo of being buried with Chriſt in Baptiſm, as dying to ſin and his own righteouſneſs, &c.

Then was inquiry made into his converſation, and he had not been known ever to be addicted to any ſort of vice, and ſeldom to play, being ever delighted in Learning and Knowledge (and on idle dayes pleaſed greatly to be imployed under his Father;) onely the Maid thought that at *Newington* (when he was at School freed from his troubles at *Ewel*) about

His former Converſation.

the time he complains of himself, he was one time apt to be frothy in play, and sometimes to speak rashly, but never knew any intention to lye, or that he purposely made a lye at any time; but she was grieved more at his lightness for a little time there, than ever before or since his coming from thence, and that he had often lamented it to her himself.

Satisfaction being then declared by all that heard (in the point of his Faith) it was agreed to spread the difficult case of his Baptism before the Lord in solemn Prayer.

His justifie of convictions.

The next day being the 13th day of the ninth moneth in the morning, he said he was something better, and *God had more strengthned him in order to doing his duty*; and once said, *God bid him go forward*; and though he seemed very weak, yet he desired to be taken and laid in the bed, where prayer was to be made all that day, and he attended with great reverence, bearing his fit with great patience then: and usually indeed when he was sickest in body, he would forget the sence of it, by remembring how well he was made in his soul; admiring much that God was his God. Before the end of the day he was carried back to his own

His patience and support.

Bed

Bed for repose, and his Father going to him at night, he said, *Father, pray you have you come to any conclusion to day about my being baptized?* which put his Father (being yet doubtful, and thinking his weakness would quiet him therein) to some strait what to answer, seeing his earnest expectation (having omitted that day to debate it after prayer) but (fearing to discourage him) instantly replyed; Child, we have not been, nor are not without serious thoughts of it, and some do more encline to it, and we shall yet consult it seriously, if you cannot be satisfied to defer it. *I pray you Father do* (saith he) *for indeed I cannot be satisfied, and I would fain be in Christs Fold.*

His inquiry after prayer

He cannot be satisfied to defer obedience after Conviction.

The next day being the fourteenth, he seemed much weaker, but still minded this (as his duty) with great desire to be doing it: but (having not been up in many dayes before, but as aforesaid, from one Bed into another) his Father asked him, how he could think to go about such a work, seeing he was not able to be got up out of his bed for a moment (his thigh being then not full four inches about) and he not being able to endure so much as a Doublet or Gown upon him, his bones were so bare. He answered very chear-

His thigh measured, not full 4. inches about.

Cheerfully showeth all his strength to prevail with his father that he might be obedient.

fully, *He did believe God would help him to rise to do that his work, and give him strength; and he had some already, so that he was able to rise now, if his Father would have him.* To which his Father (thinking it might convince or refresh him) consented, and he was taken up in warm Blankets, and sate by his Father on Pillows upright, well nigh two hours; in which time he had very gracious converse, and with chearfulness said, *Father, the Lord is my strength, of whom should I be afraid? Indeed you are my dear Father, but I have a dearer Father in Heaven. How great mercy have I that I should have such a tender Father in Earth, and in Heaven also!* And seeing his little Sister by him (of five years old, which the rest used to call *Mother*) he said to her affectionately, Nancy, *the Lord make you a Mother in Israel; O how do I long to see Christ formed in you!* And looking to his Father, he said, Why indeed, Father, she had many very good expressions in the Country, and would say to the Maid in a morning, *What mercy is it that we are alive, and so many thousands taken away at* London, *and so many little Children.* Then speaking of the Adversaries to the People of God, he said, *their time is but short:* And being asked how

Rejoyceth in God, admireth grace for temporal and eternal mercy.

His holy converse.

how he knew that? said, *The Word of God says it*, mentioning that Scripture, *Revel.* 12. *The Devil is come down with great wrath, because he knoweth he hath but a short time.* Two Larks being roasted for supper (whereof he used to eat but a leg and a wing at the most) He did then very fervently give thanks unto God with highest praise for that meat that endureth to eternal life, and humble thanks for his daily support, and mercies of every sort, with great enlargement, both for his work before him, and in praise for what had been wrought for him and in him: and when he found he had sat up to his full strength, went to his bed, blessing the Lord, depending upon his Father to come the next day to some conclusion about his further obedience.

His usual meal and chearful frame thereat.

On the fifteenth day his Father went into the Country, and meeting with some Christian Friends, improved that opportunity for their earnest advice, with prayer, setting forth his great strait in the case; and taking their answer one by one, upon what they had heard, both for and against it, they unanimously advised the answering his desire therein, leaving the issue unto the Lord, whose Wisdom they judged had engaged the Child herein, beyond

Friends advise his baptisme.

yond any reasonable objection that could be brought to oppose it; only one of them desired that if he could be taken off by the perswasion of his Father he might; but the most of them (as his Father, had done) having used all Arguments they could to him before, declared they durst not further object. His Father, observing he had had nothing of it from man, but the contrary, and not expecting his life ordinarily a day, and observing the Childs oppression also through delay herein, and chief revivings, were alwayes in the hopes of obedience (without vanity) counting of the worst, and exploding any thought of righteousness or expectation of certain healing by it, yet expressing he could not dye so comfortably in the neglect of it, and often saying, *He would do what he could, and was perswaded God would enable him, that he should not be the worse for it.* His Father after many dayes revolving it in his mind (the Child being but too dear unto him) did yield his judgement also, to trust God with the issue.

Considerations of his fathers consent.

And then imployed one to search diligently for a House near a River, where it might most conveniently the next day be performed: but as he returned home, calling on a Christian Friend (whose imployment

ployment in Physick was to be respected) and finding him of opinion he could not be carried thither alive, and sensible of the great reproach that would follow if he dyed in the attempt, it so far renewed his thoughtfulness, as to entreat that *Friend* to try if he could perswade the Child to deser it; and his *Father* then going before unto him, found he had been weaker that day, yet still more impatient to perform this, as his duty before he dyed; having much longed for his Fathers return, saying often, *O that I might see my dear Father! When will my Father come?* And upon the coming of any up stairs, *Me-thinks I hear the feet of my Father:* which was much his frame in his absence at any time, but now much more by expecting resolution herein.

Further objection.

His impatience to obey.

His Father coming, he soon sollicitously enquired for his consent, and acquainting him with the concurrence of some friends to countenance it, he rejoyced greatly; and smiling upon his Mother, he said with great ardency and strength, *Mother, to morrow I shall go abroad now to the glory of God, and I know he will strengthen me.* But his Father telling him, that a worthy Friend yet dissented, who would come presently to confer with him: he abated

His joy in consent.

His joy abated, but the Objection admitted.

abated his rejoycing, but readily consented he should come, and was impatient till he came. The Friend being come, expresst his joy in his faith, but gave the very reasons he had often heard from his *Father* and others, why one so weak should be satisfied to forbear; and added, that it was said, *all Judea went out to be baptized*, but he never heard that any were carried out. *Caleb* replyed, *That Christ bid his Disciples go & teach all Nations, baptizing them; but never said, if they be sick and weak do not baptize them.* And persisted in his perswasion of Gods assistance, although a good Gentlewoman then also sought to dissuade him; but after several speeches to him, which seemed to weary him, he looked about him upon the Company, and seemed to suspect they spake but the mind of his father and others there silent, on which he lay down as weary and discouraged, and said (even weeping) *Well, if my Father would not have me, I will not*; explaining himself, *If he was not thought a fit subject*. The friend seeing his countenance so changed, and supposing he grew weak beyond capacity of performing it, (the present day also being tempestuous, and like to be so the day following) said unto him, Well I see I trouble you, I shall

His great discouragement.

say

say no more to discourage you, but rest upon, it and see to morrow, if it be such weather, & you find you have no strength to go, you will be satisfied. To which he replied, *Yes, if I have not strength; but I know God will give me strength.* His father observing his great dejection, added, It may be, Child, you think he spake in our name, & you may think we design to put thee off; but he only speaks his own mind in true love to thee and the Lord, as we did, and it is now left to a good issue, as you shall find your strength and the season to morrow; therefore if thou wilt, in a few words commit it unto God. The Friend said, It may be he is too much spent: but he accepted of the motion of his Father, and sitting up again, *prayed very pertinently to the occasion, beseeching the Lord to strengthen him, his poor unworthy Servant, in his Will, to his Honour, and help him against all the temptations of Satan; praying for Sion, the reviving the Cause of the Lord, and helping those who profest him to maintain a good profession to his honour; and if it were his Will, to give him a good day to morrow to witness to him, and order it for his glory.* At which the friend and all the company were well contented as a good conclusion of it.

His confidence.

His prayer on the occasion.

The

The night continued tempestuous, and he called often betwixt his slumbers, to know what weather? and the answer still seemed to daunt him; but the morning appearing calm and Sunshine, beyond any day long before, confirmed him, and he was willing to rise often, as impatient to go; but being deferred till noon, and finding his body but weak, he desired not to rise till the very instant of going, but would not yet be with-held by his weakness, saying, *I will lye still that I may have strength to serve God.* One in his hearing, saying, The place for his Baptizing was very dangerous, where an Aunt of hers was stoned by the Souldiers upon the like occasion; it nothing terrified nor discomposed him, yet did not he manifest any vanity in his strength, but behaved it as one fully resolved to obey to the uttermost, waiting on the Lord, composed for assistance, with his mind very humbly and unmovedly set upon his will.

Weather favoureth.

Bids undauntedness with humility.

The Coach of a certain friend being lent him, and two other hired for the company, some other friends going on foot; there was one went by to help, in any occasion of fainting expected; and he, with his Father, Mother and Gentlewoman, (who the night before endeavored to dis-

swade)

(wade) and his Brother who was to be baptized with him, went in that Coach, where pillows were appointed for his ease on the laps of two of them, but in stead of lying down, or being weary, he desired to sit up, and sat up right all the way chearfully; and as soon as he came out of the Gate, said heartily, *Father, me-thinks I begin to be very hungry, I would I had some-thing to eat*; His Father said, there was Cordial, or Sack, or Harts-horn-Jelly; but he refused those, and desired some bread if it could be got, which he had not eaten of a moneth before. And a rowl being obtained, he ate heartily and drank after it, calling for more of it again by the way, and found himself much strengthned, for which he praised God, as for fitness to serve him, fulfilling his hope. *His extraordinary assistance & thankful observance.*

His fit came not that day visible as it had done for many before, but being come to the place, as he sate by the fire, much company coming, his Father whilst he was making ready, spake to them from *Acts* 21. 14. *And when he would not be perswaded, we ceased, saying, THE WILL OF THE LORD BE DONE.* Giving a brief account of the occasion, with the objections and the Answers, and Conclusion thereupon. Then desired now to *The preparation.*

witness to it as the will of God, shewing the Commands for it, Signification of its and Ends that should be proposed in it desiring they might be in them, and that Presence which might make it to both his Sons the Communion of the Death and Resurrection of Christ to such a putting him on (in the virtue of all his Offices) as might manifest their being as it were thenceforth new-died with, or tinged into Christ, to their favour of him in all things, in newness of Nature and Life. And then being carried down, the Administrator (being ready) received him into his Armes, but feeling him so light (and such a parcel of dry bones indeed) it tried his Faith unto some holy trembling; to whom the Child said, *I am not afraid*; and was very conveniently and speedily baptized, his Father standing ready with a warm Blanket to receive him, beheld him (going back) as of a well pleased and indeed shining countenance, saying as soon as he could speak, *I am very well, Father.* And being laid down on a bed (but his breath very short through disturbance, in changing the clothes) he desired to lie a little season, being very cold, and it seems had a little spice of a cold fit, which began before whil'st he was making

His grace in and after the Ordinance.

making ready (though his Father heard not of it till after) and indeed a sentence of death seemed to be upon him in his Fathers esteem, who whilest thanksgiving was returned by the brother who baptized him, spake often to the Child softly to ask how he did, who said, *I can scarce take my breath it is so short, but I shall be better after I have lain a little*; and in half an hour or thereabouts sate up cheerfully, and himself returned publick praise solemnly before them all, *for the assistance of such dry bones in his service; alluding to the dry bones of Israel.* Prayed likewise earnestly *for Zion, desiring the repairing her desolate and waste places, and earnestly for their standing fast, who had put on Christ that day, or late, that they might never bring dishonour upon such a holy profession.*

An humbling sentence of death.

His eminent reviving, and reverent publick thanksgiving and prayer.

And being again in the Coach, seeing an old Friend there present, called to him, *and entreated him to serve the Lord*: And being on his way, *rejoyced in the goodness of the Lord that had carried him (according to be believed) through his will. And now Father, it will be seen, said he, that God is greater than man.* And by the way home called for warm Ale at an Inn, and continued better than in many dayes before, acquainting his Father and Mother, *That*

His joy in Gods assistance, and experience of it, when he could not express it.

he had very great joy in Communion with God coming up out of the Water, when he could not express it, his breath failing through some water that went into his mouth (which he merrily said, *he had forgot to shut*) and being come home, and laid in his bed, after a little quiet he appeared more lively than before (nor had he any longer any cold or hot fit that day, which had not missed to hold him several hours for many dayes before;) and said then again to some friends, whom he desired might sup in his room. *Now I hope Mr. B.* (meaning the friend who last dissented) *will be convinced that the power of God is greater than the wisdom of man*, saying, *he was never so well in his life* (viz.) *in his soul, and better in his body than before he was baptized.* He then desired he might ly with his dear Father and Mother that night. And did acquaint them again, *He thought he saw the glory of God when he came up out of the Water*, and was very sweetly refreshed though he was not able to express it.

His hope on the behalf of God for the friend who last objected.

The next day, being before appointed for Thanksgiving in the Congregation upon the choice accounts of healing about fifty of them of the Pestilence, and adding lately towards the repair of the

Breach

Breach upon them (by the death of twenty eight) above twenty, such as is hoped shall be saved, and that some of them saw of their Children, through grace, walking in the Truth (than which, a great Apostle had no greater joy.) His Father went to attend the Lord in his Courts on that day, intending to revive the Lords afflicted Remnant with the account of his gracious addition to their causes of Joy; but his Mother stayed with him; on which day, it pleased God for the humbling of them and his People (who might else perhaps have been subject to have been lifted up) to renew a fresh sentence of death upon him, by general indispositedness, and subjectness to fainting, so that his Mother feared his dissolution that day; she thoug't he appeared weak in the morning after his Father was risen, and asked whether he should stay with him? he said, *No Mother, I had rather he should go about the work of the Lord; and he desired his Father that he might be prayed for, that as he had put on Christ, so he might grow up in him among his People.* But after his Father was gone, he lay in the forenoon as if he had been dying, and the Friend Mr. *B.* aforesaid coming in, told his Mother he thought he was drawing on, and that

2 *John* 4.
3 *John* 4.

Another humbling providence, in his renewed weakness.

there would be little alteration seen in him till he died. She desired to know what she should give him? He said, if he were his own, he should give him nothing more; but about noon he was again suddenly revived, to the great admiration and refreshment of his Mother, to whom he said, he was *now pretty well, but troubled with shortness of breath*, and desired to dine with her and his sisters, and then did eat more with them, with chearfulness, then he had done at once many days before. He took then occasion to say to her, *He had resigned himself to the Lord, and Life or Death was alike to him, but my greatest trouble, if I should die now (said he) is, the scandal that, I am afraid, will be cast upon my Father and Mother, by the world, which, he said, did lie in wickedness, who would say, they had killed me by suffering me to be baptized; whereas I am not the worse, and I know if I die now, I should have died if I had not been baptized; and afterwards he said, I am willing to live if it please the Lord that I might serve him among his people.* But had afterward several faintings that day, and spake little; but towards the Evening enquired for his Father, who had occasion to stay later than he intended, hearing he was better than when he left him, by

His tender care of the Name of God, and his Parents, if he should die so soon after Baptism.

by a Messenger he sent, who received the account of his chearful condition about noon, but not the alteration. But calling upon the Friend aforesaid, who had seen him in the morning, was acquainted with his opinion, he was drawing near his end, where at he hasted to him, and found him very low indeed and cold, and understanding his Mother had omitted (upon the advice of the friend) to use any thing, being tender of disturbing him, his Father (a little grieved thereat) applied to his Lips and palms of his Hands, the refreshing he used to be relieved with, and inwardly a little of his usual inoffensive revivers in a small quantity, and caused cherishing fumes to simper on coals in his Chamber, which with the Lords blessing (together with the content of his Fathers company) greatly restored him, and he was cheerful and disposed to converse. His Father asked him then whether he was not sorry he had been baptized now? *He answered no, he would not but have been baptized for all this world, and said he was sure he had got no hurt by it, but told his Father he had been very ill that day.* And when he could scarce speak, he was so weak, he heard his Sister *Nancy* say, *Who shall have Caleb's Bird when he is dead?* But, said he,

His stedfastness under weakness.

Father, I shall not think of dying yet, but if I do, I will give it to my Sister Betty, *who hath none, for* Nancy *hath one already.* His Father asked him, whether he thought he should live then? *I know not, Father* (said he) *for I have resigned my self to God, but he is able to recover me.* His Father having prayed once with him before, he desired him again at parting to recommend him to the Lord, and he left him chearful: He had but little rest, yet two more fainting fits in the night; and in the morning said to his Mother, *I have been dying twice this night*; and to his Sister, *Tell my Father I live still*; who when he came to him, found him in a sweet composed frame, and disposed to converse, saying, *Father, how doth the world lie in wickedness! And now Wisdom calls to her Children, How long ye simple ones will you love simplicity, and fools hate knowledge?* And speaking another time of the joy of the Wicked, he said, *there will be shameful spuing upon all their glory.*

His familiarity with death by Grace.

His pity for the woold, and disesteem of their glory.

His Father having occasion to write in the room, did not presently entertain discourse with him, but after some time of silence, he said, *Father will it not disturb you to talk with me?* He said, No Child, I will come to thee. Then he said, *Father,*

His modest bespeaking holy converse to.

I find

I find my self greatly comforted in God; I was once without him, and now see what it was if God should have cut the thread of my life: and now I wish I might warn others, and do good whilest I live. His Father breakfasting with him, he did in a very lively sort enlarge upon the sure mercies of God to his soul, prising him much for his goodness in enabling him to do his Will, and for his Parents tenderness to him, begging the Lord would not suffer it to go unrewarded; and that if it might be please him to spare his life, he might helped to acknowledge it; and praised God, that he should have a tender Father in Heaven, and tender Parents on Earth too, in such a condition.

He expresses his sence of mercy with joyfulness.

That day he gave all his toyes to his little Sisters, saying, *if he should live he hoped he should never mind such things.* His Father told him, the Congregation had condescended to appoint a Church-meeting with him that evening, that he might have the priviledge of the Lord's Supper, wherein to the eye of Faith Christ would be evidently set forth, crucified before him, for his consolation; which he accepted thankfully, and said he would lye still to preserve his strength thereunto; and when

He puts away childish things.

the time came his father ſpake briefly from *John* 10. *I am the door; by me, if any man enter in, he ſhall be ſaved.* He attended with very great diligence, and partook with great reverence, ſitting up in his bed to attend, and afterwards humbly deſired thanks might be returned to the Congregation for their love and care herein.

Approacheth reverently to the Lord's Supper.

The next day, being the firſt day of the week, his Father tarried at home with him, and enlarged upon the latter part of theſe words, (*viz.*) *And ſhall go in and out, and find paſture:* ſetting forth in more variety what a ſoul (entring in by Chriſt as the door, and going out of himſelf, the World, *&c.*) found in God to feed upon, eſpecially upon the new Covenant in Chriſt's Blood: and in the end he ſaid, *God hath comforted me greatly with what hath been now ſpoke*; And going to reſt chearfully, intreated that company might not have recourſe to him, ſaying, *he would keep his ſtrength now for the next day, to enjoy the benefit of ſome Friends who intended Prayer in his Chamber*; and he had a good night.

His comfort encreaſes in the Word & Prayer.

On the twentieth he was comfortable in the morning, and brake faſt chearfully with his Father and a Friend, returning thanks very graciouſly, and then reverently

rently attended in Prayer the most of that day, being filled with the sence of the love of God, and saying sometimes to his Mother fervently, *God loves me Mother, and sometimes I love the Lord.* But in the afternoon the Friends retired into another room, that he might take rest; but his little Sisters remaining in that room, he called to the eldest of them (being seven years old) and said unto her, *Mary, come hither, have you got any good by being prayed for to day?* observing to her she had been particularly mentioned in prayer. She answered, *I hope I have.* Said he, *Mary, if you should dye now, what do you think would become of you?* She said, *I do not know.* He replyed, *it is your great concern to follow God that so you may know,* with many other words inforcing it: and it is observable, that from that time she hath been serious so as never before, and pondred his sayings in her heart.

His seasonable and serious questions to his Sister, and the success through Grace.

At night his Father supped with him upon a small Bird, and afterward he returned thanks; a Physician coming in whilst he was speaking, and looking in at the Beds feet with his hat on, he enlarged his desires, *that God would strengthen him his poor creature, that he might never be ashamed to confess him before men, who-ever they*

His prayer at meat.

they were; and desired his Parent, might be helped to resign him up to God, and that he might always have refuge for rest in Christ; being earnest for Sion, with sence of her low estate, (as he was almost in every prayer:) and that night he rested well. Some Friends had thoughts on the advice *Jam.* 5. 14. compared with *Marke* 6. 13. wherewith his Father acquainted him, and he desired time seriously to consider of it; and the next day, being the 21. of the ninth month, he seemed yet more hopeful, and then desired a days time longer to weigh it; but being told, a Friend that might be concerned about it, would not be in Town after that day, he then gave his thoughts by way of Query humbly, *Whether it should be administred when one was mending before? being careful lest it should reflect on so solemn an Appointment; for he felt himself now mending, and therefore had the less clearness therein, but if he grew worse, he should have further thoughts of it.* And after he invited that Friend and his Father to Breakfast, when he prayed and praised God, to the great refreshment of their souls.

His answer about Jam. 5. 14. *being doubtful therein.*

His Mother being gone down with his Father, and he feeling some weakness, desired then to rest; but noise being made among

among the little ones, to his disturbance, and his Mother coming up heard him speak to the Maid and them with some trouble, in these words; The word of the Lord said, *To him that is in affliction pity should be shewed by his Friends; but you take the ready way to hurt me: It is well for me I have such a tender Father and Mother, or else it might be worse*; and complained a little of them to his Mother, (which he never did before) and said, *his strength failed him, but God would never fail him.* His Mother reproving he disturbers, left him to rest, which the did; but awakening towards night, expresst much admiration at the goodness of God to such an one as he, and said *his bodily strength was little, he was upon the brink of the grave, and his breath almost gone if he take but a little; but he knew if he should die he should be received into the Arms of the Lord.* And after a little time grew pretty chearful, and desiring to sit up in his bed, called his Cousin and little Sisters about him (who had partly occasioned the noise of his disturbance) and with his own hand cut out some of his Jelly and gave unto them, intending himself to sup with his Father, but he being prevented of coming up to him, he gave some of his small

How he expressed his provocation

Admires Grace, and signifieth his Assurance.

His recontilement and entertainment of those he had reproved for molesting him.

small Bird also to them all, and then spak to them (when they had supped) in the

The second course for their souls.

words: *O the sweetness of the Love of God did you experience it as I do, you would steem it more than all the pleasures you can enjoy.* And with vehemency to his Mother Servants, Cousins and Sisters admiration said further, *O my dear Sisters, I long to see you converted! O the damned in Hell! how would they improve it, but it is too late: therefore whilst you have time, before the evil day comes, take hold of the Righteousness of Jesus Christ, and make sure of the Love of God: What will you do upon a sick bed without it? O my dear Sisters! my bowels yern for you: I hope I am sure of the Love of God, and if I die this night, I shall go to the Lord and be with him for ever. Oh that you knew the sweetness of the Love of God as I do! Christ will make you rare without compare.*

The sweet fruit of his own Assurance humbly brought forth, to incourage them to feed.

And now I call to mind some of Mr. *Chares* Verses, saith he, (whereof having many more in his memory, he repeated to them these.)

His wholsome Melody at the end.

If comeliness I want,
His Beauty I may have,
I shall be fair beyond compare,
Though cripled to my grave.

And if above it all
To Christ I married be,
My living Springs, O Kings of Kings,
Will still run fresh in thee.

His Mother then said, And do you remember, Child, what he saith of young *Isaacs?* Yes, Mother, said he; and then further repeated some of these concerning youth.

Young Isaacs *who lift up their eyes,*
And meditate in fields;
Young Jacobs, *who the Blessing prize,*
This Age but seldom yields.
Few Samuels, *leaving youthful plays,*
To Temple-work resign'd;
Few do as these, in youthful days
Their great Creator mind.
How precious Obadiahs *be!*
That feared God in youth:
How seldom Timothy's *we see,*
Vers'd in the Word of Truth!
Few Babes and Sucklings publish praise,
Th' Avengers rage to bind!
O then in these your youthful days
Your great Creator mind.
Few tender-hearted Youths, as was
Josiah *Judahs King;*
Hosannah in the high'st, alas,
How seldom Children sing!

Youths

Youths rarely ask for Zions wayes,
Th'had rather pleasure find;
But O in these your youthful dayes,
Your great Creator mind.
What Children Pulse and Water choose
Continually to eat,
Rather than Conscience should accuse
For tasting Royal meat?
Should you not bow a King to please,
Though tortures were behind?
Oh then in these your youthful dayes
Your great Creator mind.

Much more with affection and fervency he uttered to them, and then (being weary) he lay down to rest, and said, *O Mother, slighty convictions are dangerous; temptations lead to sin, and sin bereaves of all good.* And to the Maid (who had kept him from his Cradle, and instructed him till he came to his *Latine* tongue) *HONOUR, I hope God will work a work of Grace in you, and make you that you shall not be ashamed to confess him*; and then blessed the Lord for his own mercy in his Parents, with many endeared expressions (especially for their care of his soul:) afterwards said unto them all, *The Lord keep you, I desire that the Lord may keep you all.* And his Mother staying by him, he said

His gracious farwel at parting with his Guests.

said, *Mother, I love your company dearly,* and so speedily fell asleep, and slept comfortably the greatest part of that night.

The two and twentieth day he brake fast with his Father, and (as their manner was of late) one of them began, and the other ended with blessing the Lord; wherein *he very thankfully owned his great supports from God, and ardently desired if it pleased the Lord to spare him, it might be to serve him faithfully in his Generation.* That day he was perswaded to rise a little in Blankets, whilst his Bed was made, when he said, *I feel to my self like a piece of earth, I am as nothing*; and admired greatly the power of God keeping him alive. Being laid again in his bed, he said, *I feel my self very weak, but I am kept alive by the mighty power of God*; saying, *Father, God is very good to me indeed: the Lord loves me I am sure.* And to his Mother, *Oh how am I refreshed, but if God were not my God, what should I do now.* His Mother asking him how he had done to day, he said, *Indeed Mother I have been supported very much to day; Oh this is a troublesome world, a vain world, nothing the eye beholds can stand us in stead; I can now triumph over death, God hath enabled me, I would not now be without what now I enjoy for all the world.* Mentioning

When he was weak then he was strong.

oning that Scripture, *Greater love can no man shew, than for a man to lay down his Life for his Friend*, &c. And that, *blessed are the dead that die in the Lord, they rest from their labours*, &c. And expressing his affection to his Parents (which he did often) he asked his Father affectionately, the meaning of that Scripture, *But for a good man, one would even dare to die*; and so applied to sleep in much peace and joy.

The twenty third day he complained of some weakness in his body, but said, *He was strong in God*, but desired some living creature might stand on the bed by him, to prevent Melancholly thoughts, when he could not rest: being asked, what? *He said, a young Lamb, Pigeon, Rabbit or any thing*; but a *Squerril* being named, (hoping it might easily be procured) he was earnest for that, having, he said, never seen any but once in the field. Some were immediately imployed to procure one (at any rate) but all failed, and his mind seemed to run so much that day, and the next upon it; that his Father said, why dost thou so much desire it? He said, *I find my self inclining to melancholy, and I think such a thing would be pretty company for me, and therein I may see the workmanship of God*,

His hanker after a living creature, and why.

but I trust nothing shall evermore take off my heart from God.

At breakfast with his Father he had savoury discourse, some of which his Father set down, when he went out from him in his own words, whilst they were in memory *(viz.) Oh Father, God greatly supports me, I would not be without the love of God now for all this world; if I die now, I hope I shall meet with you in Heaven, which is best of all.* His Father said, Dost thou think thou shalt die? He answered, *I cannot tell Father, but I expect it, for I have resigned my self to God.* His eldest Sister coming to him, he said, *God hath done for us, what man could not do,* (with his eyes lifted up with holy admiration) saying also, *Oh how sad is it with those that have not God!* That day being taken up a little, to have his bed made, and finding it troublesome (all his bones being sharp as if they would pierce his skin, having no flesh to interpose in any part) he uttered a word savouring of more weariness and impatience than any before, namely, *It is better for me now to die than to live.* His Father said, nay Child, be not weary of the Lords hand, who hath done so great things for you. He accepted the Exhortation, so as to be presently abased for it,

His disposition suitable to true resignation.

A little impatience getting speedy and deep abasement through grace.

and did then (upon occasion of taking refreshment) solemnly pray for pardon of the rash word he had spoken (as he called it) *humbly begging more patience that he might be kept from repining, and owning the great goodness of the Lord to him his unworthy servant.*

Being laid in Bed and asked how he did, he said, *His Bones were sore, and he was weak in his outward man, but strong in God*; and indeed he very seldom complained or sighed. And when at any time his Father did remember him what God had done for his soul, he presently forgot his pain, and was refreshed with very sensible acknowledgment of the favour of God; so that sometimes when he would say *his Bones were sore*, his Father would reply, I Child, but your soul is not; to which he would say, *No Father, God is very good to me*, and dwelt so thereon as to forget pain. And speaking of the Love of God, would say often chearfully, *now I experience it*: He had a pretty good night.

His usual ease in pain.

The 24th day in the morning he was pretty chearful, and brakefast with his Father, but eating little, he said, *I do not live by bread only.* His Mother asking his consent to go abroad, he was very desirous of her stay with him, but when he

hear

heard it was for prayer, he did more freely part with her. His Father sitting in the Room, he said, Father, *God hath settled my mind greatly this day, and I have nothing now to hinder my joy in Christ Jesus. But Father* (said he) *Though God hath sweetned death to them that he loves, yet do not you think that death is troublesome?* His Father replied, Yes Child, a little to the flesh: To which he answered cheerfully, *Yea Father, and was no more solicitous.* He was willing in the Evening some Christians might meet in his Room, and (finding himself weak) desired them to pray for him; being asked what, he desired, he said, *That he might live in Gods sight.* His Father asked him, if he did still freely resign up himself to the Lords dispose for Life or Death? he answered chearfully, *Yea Father.* His Father further asked him, if he had met with any assault against it? he answered, *No, he had not:* But shortly after he had a faint fit, in which he called to his Father to come quickly to him, and strove under shortness of breath; but as soon as he could utter himself, *He admired God as his God, who had dealt wonderfully with him*; and said, *He would trust in him.* Again repeating, *Psal. 73. 26. My flesh and my*

He settled mind in supposing dissolution.

heart faileth, but God is the strength of my heart and my portion for ever. And being laid to rest by his Mother, he said, *Good night Mother, I will go to sleep in Jesus.*

Suddenly grows weaker, but strong in God.

The twenty fifth, having had little rest in the night, he was weaker, and without appetite to any thing, yet desired to eat something with his Father; and because he liked nothing but flesh, a Partridge was made ready, but when he sate up to eat, was seized with a violent tedious fit of Coughing, which wearied him, and indispos'd him to rest, labouring long under shortness of breath, making him sigh (which he used not to do) but being asked often how he did? still answered, *Weak, or very weak in body, but strong in God.* He was averse to taking any thing; but his Father desiring him sometimes to take some pectoral refreshing, he would say, *Yes, dear Father, I will never be disobedient to you, nor my dear Mother* (having indeed delighted to serve and please them before play at any time.)

At night he desired to sup with his Father, but finding his stomack fail, he asked, *If he might not have a Sillabub*; which was speedily made, and he drank of it warm to his relief, and his Father sate up

with him late, but having (at twice) too eaſily obtained ſome of the cold curd which he hankred after, (when his Father was gone to bed) it fell out that night proved very reſtleſs, and worſe than any to him before; at which his Father being grieved next morning (eſpecially with the Maid that gave it) he obſerved it to his very great grief at himſelf for taking it, which his Father earneſtly endeavoured to aſſwage, "Expreſſing that it was not "any thoughts of his diſobedience that "troubled him in the leaſt, for he had "been a pattern in dutifulneſs, but he was "grieved that any thing ſhould be hurt "fully applied to him, ſo very low be-"fore; not (ſaid he) but that others in "Conſumptions pleaſe themſelves more "in hankering after many things hurtful "to them, but that he longed his precious "Tabernacle, redeemed of the Lord, "(and ſo reſigned to, and ſupported by "him) might not by any means be ex-"poſed (through the indiſcretion of any) "under his care, but expreſt his hope, "that if he would try to get reſt, it would "do him no hurt. At which he ſeemed to be quieted, and then his Father did, by his free conſent (after ſhort prayer with him, and affectionate expreſſion of love to

An humbling providence by the hand of one who dearly loved him.

him) go abroad, and returning sooner than he intended, found the poor Child in his absence had been an hour much lamenting himself, as having been disobedient to his dear Father, disturbing himself greatly, that he should desire and take what he knew his Father (considering the toughness of his flegm, and weakness of his stomach) durst not allow him; and in this molestation of his mind, Satan came to discontent him, and cast in his fiery assault, causing him to say to his Mother, *Mother, will God charge the Temptation of the Devil upon me?* She answered, No, being not consented unto, they were not his sin, nor would they be charged upon him; and asked him, what temptation he had had? He said, *To curse God and die; but said he, I have resisted it.* But lamented his disobedience, saying, *He thought it would grieve him whilst he lived.* His Mother sought much to satisfie him, but he was never so molested before, aggravating it against himself, as it had been against his Father, so careful of him. But when he heard his Father was come so soon again (through violence) unexpectedly, he was very glad, and in haste to see him, at whose coming up he mentioned it again as his sin and trouble; but having

An hour of temptation.

A good Providence, to his and his Parents great satisfaction.

having further full teſtimony of his Fathers true freedom from either diſpleaſure to the Maid, or grief more about it, he was very much eaſed, and fell into chearful diſcourſes, but often covered and pleaſed himſelf in his Fathers expreſſions of affection to him; however he had but a weak day, and the next night alſo very reſtleſs and faint, *but ſtill acknowledged very ſenſibly the great goodneſs and mercy of God, as du God.*

His freſh revivings and humble deſire for life to gracious ends.

On the 27th, in the morning, he was yet more revived, and did eat again with his Father, and then prayed after a holy ſort, *reſigning himſelf to God, yet deſiring with ſubmiſſion, he might live, and warn others to ſerve him; but however, that he might follow God fully ſo long as he lived; and was very thankfull for his ſupports, which he deſired humbly might be continued, eſpecially to his ſoul, to the praiſe of the Lord.* But about three he had another violent and tedious fit of coughing, which even ſpent him, under which he expreſſed admirable patience and great ſatisfaction in the Love of God, ſaying often (as his cough would admit him) *the Lord loveth me*, and ſometimes added, *I am ſure*: but his cough being over, he applied to Lumber,

Great patience.

ber, therein groaning much, but in intervals he said affectionately, *Father, you be my dear Father.* His Father asking him how he did? he said, *Very ill, Father, indeed in my body, but well in God.* His Father said, Will you have a little Cordial, Child? he said, No, I thank you, Father, *God is my Cordial.* About eight at night he had a very faint fit, his Mother asked then, how his faith in God was? he answered, *Strong, I hope,* and desired his Father to pray for him; after which he seemed to get a little strength, but had a very bad night again.

His great Cordial.

The 28th day in the morning he was weak, and not willing to eat as formerly, but desiring to lie still and endeavour sleep, rested a little; and being relieved, he was willing to have his head shaved again, (by which he formerly found benefit) which was done without much trouble to him, to his satisfaction; and then desiring rest, his Father sate by him till it was late, and left him better than in two dayes before: after some slumber (expressing his dear love to his Father) he desired the Maid that lay with him, might be hastned to bed, when he said to her, *Let us sleep together,* but could not rest

till

till about two in the morning, and then slept quietly about an hour, and awakened, as it were refreshed, saying to her chearfully, *now we have slept together indeed*; but instantly a fit of coughing came on him, whereat he said (which he never had done before) *Now I think I shall die:* she said, No Child, I hope not yet: he answered, *Yes, I am going*; upon which he consented his Father might be called up: who coming instantly to him, about three in the morning, he said, *Father, God be with you, I am going now.* His Father (supposing tough flegm arising almost choaked him, and slipt back) made as if he would be giving something to help; which he perceiving, earnestly said, *Oh pray Father, do not give me any thing; for indeed, Father, I cannot take any thing but it will stop my passage.* The Maid said, he tryed, and could get nothing down, which he confirmed: his Father being not able to refrain (seeing his alteration in countenance, and violent labour by cough) gushed out into tears, which the Child seeing cried out also, and (looking towards him) said earnestly (with weeping) *Pray Father do not weep, but pray for me, I long to be with God*; and desiring again his Father might pray with him, he applied to

His notice of death after refreshing rest, and his behaviour in time of departure particularly.

it

it briefly (in too much trouble;) the Child ſtrove much to refrain coughing, laid himſelf back a little, looked up, and ſeemed to joyn fervently; his Mother being alſo then called, came in quickly, to whom he ſaid, (looking upon her when even ſpent) *Farewel, dear Mother, now I am going*; and to a Friend coming in, *Farewell, dear Sir:* and the flegm (as it was thought) coming up into his mouth, but carried back again through the length and toughneſs thereof: his Father (contented with his Mother and the Friend's talking comfortably unto him) was in great care for him, and (unwilling to give the Oyl of Almonds and Syrups at hand, through his averſneſs to it) ran down for ſomething inoffenſive for his relief, and coming up inſtantly, ſaw him thruſting, fitſt, his finger, and then his whole hand into his mouth, to catch the flegm, and (hearing or ſeeing his Father coming) cryed, quickly (as if he expected to take ſomething) *O Father, what ſhall I do!* but immediately (as his Father came to him) lay back, and looking up, ſaid, *God, God*, endeavouring to have uttered more; but (without groan) his breath failing (as if choaked with flegm) he ſeemed as by conſent, to yield up the Spirit, leaving

to

to the last a very living evidence of the most general change and lively turning to God wholly that his Parents have experienced, whereof these fragments (gathered from him at last) are but a taste of the great Grace granted to him in all heavenly wisdom and knowledge, who being dead yet speaketh, to the great reproof of his Parents in their shortness to him (and of him) under so much longer profession, and for more full improvement of him, whose swift race (towards his latter end) is impartially set forth (uprightly) for the sake of Youth, and elder than he, that may not yet meet Death (with his Comfort and Composure) so considerately, hoping one good end of the Lords removing him may be for the more safe setting forth this part of an account of him (through grace) to the provoking of many to turn to the Lord, which was the greatest end of his desiring to live, beseeching all wisely to consider it, and duly ponder *Eccles.* 9, 10. *Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest:* which was through God of great advantage to him.

His Parents evidence upon their experience of him.

The true end of publishing this after his death, being his own end of desiring life.

By his near Relation.

An Acroſtick.

C*All to my Burial my Acquaintance young,*
A *nd let them hear what grace hath done for* (*me;*
L *et them allured be by my ſweet Song,*
E *ternal, through unchangeable Decree,*
B *ecauſe (through Grace) by Faith I am made free.*

V *nto the higheſt praiſe of God on high*
E *xalt the Prince of Peace, in whom I reſt;*
R *edeeming Mercy made my ſoul deſire,*
N *o only Death, but ev'ry other teſt*
O *f my unfained Love at twelve years old;*
N *o weakneſs, wit, nor fear could make it cold.*

I *n proof whereof bare bones did ſacrifice*
V *nto my Lord, the way this world deſpiſe.*
A *nd had I liv'd Methuſalem's long day,*
V *nto Him ſhould my Soul ſubjection pay.*

Pro. 10. 7. The memory of the Juſt is bleſſed.

J. V.

An

An Anagram.

CALEB VERNONE.

Nue Noble Race.

A New *and* Noble Race *he ran so fast,*
That he o're-took the swiftest Saint at last;
He ran in earnest to the Refuge City,
And therein found escape, defence & pity;
And underneath the Everlasting Arms,
which did support his Soul from fear of harms.
Indeed he ran, as Caleb *ran to find*
The promis'd Land, when Isr'el *lagg'd behind.*
His Teachers wanted strength to keep him pace,
He out-ran Parents in his Noble Race:
As if the Angels had lent him a Wing
To run with them in Love to Israels *King.*
Like the young Lad which Zechary *sets forth*
With measuring-Line, wherein did lie his worth:
In which the Angels ever do retain
Their glory, as their waiting doth remain,
*Inviron'd in the Word * and Will of God,* * Psal.
Which was indeed dear Caleb's *choicest food.* 130.20.
And seeing he so follow'd his dear Master,
I would not faint although he ran much faster;

But

But for my Children and my Soul must weep,
That we instead of running so do creep.
In twelve days and an half from Jordans joy,
He did more than in twelve years ere did I.
But grace perhaps did each day for a year
Seal him a Pattent in return of Prayer
For Life, chiefly, that Converts he might make,
And took him hence for the Election sake;
That safely this might be set forth of him,
And he not hazarded hereby to sin.
For few can bear his praise, and few reproof,
But both, I trust, hereby shall now help Youth
To their conversion, like to Caleb's; *then*
To this dispose of him I'le add, Amen.
But until then excuse me if I weep,
That yet I live, and Caleb *fell asleep.*
For else I fear great evil yet to come,
And such remov'd that Judgment may have room.
But may the Mouths of Babes Hosannahs fill,
The Enemy and th' Avenger must be still.
The Lord make Caleb's *Cluster then in truth*
The first-fruits of his harvest among Youth,
And stir up Aged too to swifter pace,
By this Example in the Noble Race.

J. V.

From

From a very dear Relation,

An Acroſtick.

CAn Caleb *ſtay when God will have him go*
A way to Caleb, *and himſelf alſo ?*
L oe, he a Child, yet Chriſtian did become
E r't pleas'd his Father for to call him home ;
B ut was no ſooner new-born but he dies

U nto the Lord a moſt ſweet ſacrifice ;
E 'ne unto him, that made him twice to live,
R ender he did what er'e he had to give ;
N ame, Spirit, Soul and Body, though but poor ;
O ffered up all, What could a Prince do more ?
N ow to the Lord alone be praiſe therefore.

W. A.

An

An Anagram.

CALEB VERNON.

An Noble Cure.

THou Lord on him haſt wrought A Noble Cure,
From World, Fleſh, Devil, thus to ſet him free,
His Soul full ſweetly to thee to allure,
To make him happy to Eternity.
A Cure *ſo* Noble *that it ſhall remain*
On days to come, to praiſe of thy rich grace,
Who never undertook'ſt a Cure *in vain*
Among the Seed of holy Jacob's *Race.*
Phyſician of great value Lord art thou,
And vertue alſo from thy Wings is found,
For healing ſin-ſick-ſouls, none elſe knows how
As thou, of every deſperate mortal wound,
Which to thy praiſe for ever ſhall redound.

W. A.

From his own friend, and his Fathers friend.

CALEB VERNON.

Anagram.

Bor'e unclean.
Nue clean Robe.

Through Adams nature I Unclean *was* bor'e;
Through Grace (betimes) Christs Nue clean Robe
(I wore.

BY Nature in my first estate
A wretched Babe was I,
In open field, deserving hate,
In blood and filth did lie.
And in that state I did delight,
As in my sport and play,
And therein would with all my might
Have wallow'd night and day.
And though from gross enormities
I might by men be clear'd,
Yet to my Maker's searching eyes
Defil'd I all appear'd.
Though Nature with a pregnant wit,
And comliness adorn'd me,

And Education adds to it,
To teach, reſtrain, reform me:
What prov'd it but a feigned paint
On much defiling ſin?
It did not kill, but lay reſtraint,
Where outrage would begin.
A pleaſant picture to the eye
I hereby might appear,
By which, to cloſe Idolatry
Some might be drawn, I fear.
But God (that faithful he might be)
That deadly ſnare would break,
And that right early unto me
His Grace and Peace might ſpeak.
With tenderneſs, on theſe intents,
He ſtrips me of my Vail,
My coſtly Cov'rings all he rents,
My Countenance makes pale:
My Comlineſs to rot he turns,
My witty words to groans;
My moiſture up with drought he burns,
Diſcloſeth all my bones.
And in a day of publick ire
Me theſe rebukes did meet,
When Peſtilence, as burning fire,
Slew thouſands at his feet.
I, who to bloſſom did begin
With ſuch fair paint before,
Now, as the early fruit of ſin,
This character I wore.

Deſpiſed

Deſpiſed Idol, broke to earth,
A potſherd, no way fit
To take up fire out of the hearth,
Or water from the pit.

But though near corruptible duſt
This curious Frame was brought,
By gracious pleaſure ſtay I muſt
Till noble works were wrought;
Till deep convictions of my ſins;
Till Jeſus form'd in me;
Till, as my portion, I begin
The Lords dear Chriſt to ſee.
Till all my ſins were done away,
Till terrors made to ceaſe;
Till heart and mind could ſweetly ſtay
In thought ſurpaſſing peace:
Nay, till in an accepted day
My homage I could bring,
And in his inſtituted way
Devote me to the King:
Till Chriſt put on, his Truths allow'd,
His dying marks imbrace;
His Cauſe conſeſt, his Works avow'd,
His Sufferings boldly face.
His promiſes for a portion took,
Saints for companions choſe,
And on him ſet a fixed look
For future freediſpoſe.
Since then in an unuſual way
Rich Grace hath thus aray'd me,

And in my young (yet dying) day
With glory overlaid me.
What properly could I desire,
But now dissolv'd to be,
And in this Marriage choice attire,
My Bridegrooms face to see.
In *Kedar* who would not bemoan,
If there he must reside;
Ah wretched man! who would not groan
In sinful flesh to abide?
Who'ld lodg in such a nasty shade,
As torturing tottering stands,
That hath a Palace ready made
Not with polluted hands,
Where sin, temptation, suff'ring, strife,
Shall fully be destroy'd,
All dying swallow'd up of life,
And God at full enjoyd.
What aile my Parents then to weep,
My friends to be dismayd,
Relations such a do to keep,
To see a Child unray'd?
Its filthy garments layd in dust,
It lay'd repose to take,
Until the morning, when it must
With Royal Robes awake?
May this a witness be to Truth
In this backsliding day,
A Christal Mirrour unto Youth
How to amend its way.

A. C.

By an old and honorable Diſciple of Chriſt (in the ſame Congregation) who dearly loved him, and is ſince alſo himſelf fallen aſleep in Jeſus, and in the Hope of the Reſurrection to glory by him.

I Cannot! I adorn thy Sable Hearſe
With any loſty ſtraind Heroick Verſe,
Nor blaze thy praiſe with Heraldry Divine;
This thou atchiev'ſt among the Saints betime,
And left'ſt thy Name an Odour ſweet to thoſe
That with Chriſt Jeſus and his Truth did cloſe.
Thou likewiſe an Example waſt to all
That knew thee rightly, were they great or ſmall.
Chriſt gave thee grace, by grace thou didſt conceive
A ſaving Faith, by ſaving Faith didſt live.
At twelve years old indeed thou couldſt diſpute,
And readily ſome learned ones confute.
A truly Calebs *Spirit was thee given,*
To follow Chriſt on Earth, and into Heaven.
We now thy Heavenly glories may recite;
Oh that in us might be the joys we write:
That what thou doſt enjoy in full, a taſte
Have here we may, to ſtir us up to haſte
To be with thee, that ſo from troubles here
In bliſs we may be plac'd, where is no fear.

What lowder grief, with such an Emphasis (this?
Struck through some Ears, to hear, what Corps is
What flocks of Saints were crowding, oh what storms
Rest in their looks? Grief wandred through all Forms
For thee, dear Soul t But seeing that the Loss
Is only ours, let us the grief ingross,
And fly to Christ, with whom is all relief,
That by him stayd may be our flowing grief.
Now judge Spectators, if you do believe,
Whether all those that knew him, may n ot grieve?
Parent and Brother, Sister and Church-Members,
For this great loss, both sighs and sorrows tenders;
There's cause enough, yet friends be all content,
And make his Life and Death your President.

John Symonds, *Senior.*

Prov. 23. 23, 24, 25.

Buy the Truth, and sell it not: also Wisdom, and Instruction, and Understanding.
The father of the Righteous shall greatly rejoyce: and he that begetteth a wise Child, shall have joy of him.
Thy father and thy mother shall be glad, and she that bare thee shall rejoyce.

To all that love the Lord Jesus in sincerity: The Testimony of two or three Witnesses to the truth of the fore-going Treatise.

THis that now comes to your hand, is a little part, as a few fragments of that full table those were entertained with that had the blessing of being nigh that little one, which is here presented to you: the truth of which for the most part we can testifie, having been eye and ear witnesses of these things. What it is, we may truly desire it may be blest unto you to the ends designed by the Author of this little Book; It being the main, If not the only end why this little follower of God desired to live. It maybe the breathings from that heart so much longed (being converted) to convert others, may be of use, though imparted at the second hand. We have seen made good, *Pro.* 14. 27. *The fear of the Lord is a fountain of Life*, &c. And *He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living waters*, John 7. 31. Some of us have been much convinced by what we saw, what bare conversions there are in the world, and how far short of *believing, as the Scripture hath said*, most men and women are, that leaves them so short of the Spirit, hinted 1 *Pet.* 2. 7. We have been too much strangers to that *Faith that worketh by love*, and puts us under Gospel-constraints, *To live to him that died for us, and rose again*. God hath rebuked

buked this Generation in this little one, *who served his Generation by the will of God, and fell asleep.* He came to Christ as a poor miserable vile undone sinner, and to pass through the straight gate he wisely disburthened himself of what was gross and bulkie. He became indeed as a little Child, and was so fitted to enter into the Kingdom of Heaven, having first unlearned what he attained in his Education and other accomplishments, like *Phil.* 3. 7. *He learned of the Father to come to Christ*, as *John* 6. 45. to a whole Christ, whom he embraced heartily, and followed fully, and is upon the advantage of that good welcome, *Mat.* 25. 21, 23. Parents take then this encouragement, to train up your Children in the admonition and fear of the Lord, and observe what is said in the Preface to this Book for your help in this thing. And Children let this Example perswade you to remember your Creator in the days of your Youth. This labour, on your behalf, as it hath our witness to the truth of it (above hinted) and our commendations to you, for the matter of it, as seasonable and useful; so it shall have our request before the Throne of God, that it may not be a further witness against you, remembring, *Pro.* 13. 13. but a special advantage in Gods hand unto your Salvation and furtherance in his will. To his grace we commit it and you, being always willing to approve our selves

Yours, truly longing for your souls
present and eternal good,

W. S. T. G. J. W.

From

From an Honourable Friend in the Country.

An ACROSTICK.

(Land,
CALEB went young to search the Promised
And brought the fruits of *Eschol* in his hand;
Large, ripe and rare, his Cluste fair and good,
Each Grape a tallent is, right well improv'd.
Bless'd *Abel's* Dead, yet speaks to every sort,
Vernon is blest, and blest be thy report.

H. J.

An ELEGY

Upon the death of the Worthy Major, Rob. Ostler.

RESting in quiet grave, here lies the dust
Of one, whose soul is resting with the just:
Bewail our loss, but in his gain rejoyce,
Express your sorrow with a chearful voice:
Rest in thy bed dear Corps, whilst friends do grieve,
Till sound of Trumpet, bid thee wake and live.

Oft hath thy bounty made the weeping Soul,
Sing in his Closet; must he now condole
The loss of one, who having wrought his day,
Left off his work, and went to take his pay?
Each passion moves, & heart-strings make a noise;
Rejoycings weep, and mournings do rejoyce.
Industrious spirits fortified with grace,
By running fast, soon finish out their days.

To Master *J. V.*

Sir,

TO you I do devote the following Verse
For *Caleb's* sake; and tho upon his Herse,
It cannot be affixt (since 'tis too late)
Yet it may suit your other childrens state,
And (with a blessing) any Reader make
Full happy, that thereat will councel take.
(Viz.)
If death thus nip life's hopeful plants,
Life should not slip, while Christ thou wants,
For life's but lent; O then endeavour,
Now to repent, and live for ever.

A Threnetick Elegy, in memory of the two late famous Worthy's: Mr. *J. W.* and Mr. *N. S.*

AWake my Muse, my Pen Infuse,
To utter lamentation;
W. & S. Oh sudden change!
Are gone t' a new plantation.
Alas and wo, sad was that blow,
Because 'twas unexpected;
Their life is gone, and work is done;
Who will not be affected,
Alas what trust is there in dust?
Or in a piece of clay

When God shall call, to dust we fall,
Death will admit no nay.
For it came in, as debt for sin,
And righteous is Gods will:
They sin no more, but went before,
And so 't did cure, not kill.
Tell't not in *Gath*, 'twas not in wrath,
That God has don't at all;
Tho God from hence, by Pestilence,
Them both at once did call.
Our Brother *John*, is only gone
To lean on Jesus brest,
Why do we strange at such a change;
He there may be at rest.
We thought that he, from pris'n was free
His cause for to revive;
But that's for others, and these our Brothers
For Heav'n God did contrive.
That doleful day, condole we may,
And if our foes will sing,
Wee'l only say, they went away
Before to fetch the King.
True! 'tis our cross, our Nations loss
To part with these two Brothers;
Yet I avarr it, *Elias* spirit,
Shall doubled be 'pon others.
Which shall be quelling, proud *Jordans* swelling,
And lead 's into the land,
Yea 'twill restore, all that, and more,
That earst was in our hand.

When

When will our God transfer this rod
To those themselves that please,
In making scorn at us forlorn,
And in our pains take ease?
These worthy's brave down to the grave
Bore witness to their King,
Preacht up his laws, and run-down cause,
That right-good precious thing.
For as they thought, so, have they taught
That Christ all power does merit,
By royal right, bloud, birth and fight,
All Kingdoms will inherit.
And this they thought, that Christians ought
To assemble to their King,
Not three or four, but thousands more,
That they him back might bring.
John oft decried that cursed pride
And fashions of the times,
Nor could he bear the slavish fear
Which both are much our crimes.
Nat. witness bore against the Whore,
And wish't once more to see,
All them that with their strength her help,
Out of the World to flee.
Shall such as were to God most dear,
Lie down thus in contempt?
The green trees dye, and can the dry
From Plagues themselves exempt?
Lord heal this breach, and by it teach
What means this burning flame?

And let our light break forth in sight
Of all that us defame.
Relations dear both far and near,
That *Sions* losses hear,
Lift up your head, for Christ has se'd
Redemption posteth near.
Tho some may fall, yet 'tis not all,
A remnant God will keep,
That he will bring with *Sions* King,
All shall not fall asleep.
If any dare, Ask where they are?
Tell 'em with Christ at home,
From whence their King, his Saints will bring,
And they with all shall come.
Their bodies sleep, their souls he'l keep
That mighty is to save:
Then let us see your victory
Death, wicked men, or grave.
For all our trouble we shall have double
In everlasting joy;
And now at last, all that did wast
The Earth, will Christ destroy.
Come forth and sing, behold your King,
You prisoners of hope;
Now weep no more the beast and whore,
Must shortly drink the Cup.
Thy Kingdom come, and Will be done,
In scorn the mock-priests pray,
Now Jesus will the same fulfill:
And more; them sweep away.

There's

There's yet some hope, tho now in sope,
And Nitre God us wash,
And tho by fire, now God in's ire
Us purge: our foes he'l thrash.
Then a new song will he ere long,
Unto his people bring,
Tho judgments now do lay us low,
We shall arise and sing.
The lost exiles their native Isles,
With joy again shall see,
Return, amain, with all their train,
Resume their liberty.
Thou *Judah's* Lion, and King of *Sion*
Make hast and do not stay,
Thy foes suppress, thy spouse possess,
In peace: O {no delay. / come away.

A guess at the Cause.

ALas the matter is, who can discern
What lessons we survivours now may learn,
Q. By such judicial stroaks? what does it speak?
A. Sure at Gods house the judgement first does
And when the Sts. have tasted of that cup, (break
The Heathens must the dregs of it suck up,
And so shall fall never to rise again,
Till shameful spuing all their glory stain.
Or does it mean that God has took offence,
At those his Oracles that did dispense,

That they in preaching Christ were so remiss
Decrying sin, and winning souls to bliss;
In pressing Unity so negligent,
In preaching self so popularly bent.
Or, are the people in the fault? because
They have not strictly walk'd by Gospel laws;
But bandy'd into parties, to the shame,
Of many that profess his glorious name.
And either have such precious lights despis'd,
Or (which is worse extream) them Idoliz'd,
And so provok't the Lord to take away
Our pleasant pictures, in his angry day.
Or may not God intend by it to teach,
That he intends to make a further breach;
And having smitten down the shepherds first,
That afterwards the sheep may be dispersst:
For Christ in such a *Babel* cannot, bide,
Where envy, strife, confusion, do reside.
Or do not these his judgments sound a Trumpet,
That shortly must dismount the *Romish* strumpet;
And to his Saints aloud does give a call.
[illegible]lend a lift towards her final fall?
[illegible] we for him in stead of being bent,
[illegible] he may fill his bow) are wholly spent,
[illegible]dless strifes, and many a needless thing,
[illegible] none at all concur t' advance that King,
[illegible]ere that gall that's wasted on our Brothers,
[illegible]erved to be right dispos'd on others:
[illegible]ud *Babel* with her lofty helpers all,
[illegible]ould stand no longer there, but quickly fall;
And then it never should be said, we're gone
Before the work we would be at were done.
Let us survivors, time and strength employ,
In work for Christ to day ('twill be our joy,)
And studying all we can, for holy peace
And righteous work, before our time doth cease:

For

For time's but short, and to the grave we tend,
Where will, skill, action, life and all will end.

An EPITAPH, especially for *J. W.* By way of Orthodox Paradoxes.

HEre lies the man that sings above,
That at a law would never move;
At *Bartholmew* that fatal day
Was silenc'd, yet did preach and pray;
That was condemn'd to death by law,
Yet car'd not for that death a straw;
Unto his last, this was his boast,
Laws cannot hurt a Prophets Ghost.
In Prisons oft, yet there was free;
In Exile, yet his King did see.
In losing life he did it save,
Till God in peace him laid in grave.
Exposed unto wicked hands,
Yet safe in keeping Gods commands;
He more content in nothing found,
Than yearly in four hundred pound.
He lived in peace, yet died in war,
But liv'd and died without a scar.
He by the Plague was shut'd from hence,
To him no curse, nor Pestilence.
His Wife and He, still liv'd in peace,
Yet strove at last for first release.
They were un-free to live alone,
And so are both together gone.
To his a stock of prayers he left,
That liable is not unto theft.
His labours, joy, and rest did bring,
And his reward comes with his King.
Even so come, *Amen.*

FINIS.